AN APPEAL

FOR

THE ANCIENT DOCTRINES

OF THE

RELIGIOUS SOCIETY OF FRIENDS.

PUBLISHED BY DIRECTION OF THE YEARLY MEETING
HELD IN PHILADELPHIA, IN THE
FOURTH MONTH, 1847.

ADDRESSED TO ITS MEMBERS.

PHILADELPHIA:
PRINTED BY JOSEPH KITE & Co.,
No. 50 North Fourth Street.
1847.

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MINUTE.

At a Yearly Meeting held in Philadelphia, by adjournments from the 19th of the Fourth month to the 24th of the same, inclusive, 1847,—

The Meeting for Sufferings having been engaged in preparing a selection of passages from certain writings of members of our Society, which do not accord with our religious principles and testimonies, and contrasting them with extracts from our approved works; after spending much time in deliberating upon and discussing the subject, it appeared to be the prevailing solid sense of the Meeting to adopt the document, and leave it under the care of the Meeting for Sufferings, to publish it when it may appear to them suitable and proper, with such revision as they may believe needful.

Extracted from the minutes,

WILLIAM EVANS,
Clerk this year.

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SOCIETY OF FRIENDS.

At the rise of the Religious Society of Friends, which took place at a period of great commotion, many professors of religion were seeking the Lord, but not seeking him where alone he was to be found, in their own hearts, failed to obtain that substantial comfort and settlement in the Truth which they longed for. Not sufficiently regarding the convictions and strivings of the Holy Spirit, operating at times upon their hearts, in order to lead them out of all sin, and to teach them to wait upon the Lord, that they might worship him in spirit and in truth, their attention was directed to creaturely activity, in outward and ceremonial performances.

Being taught that the Scriptures were the word of God, and the primary rule of faith and practice, they searched them in their own will and wisdom, and formed conclusions respecting their own condition, and the doctrines of the Gospel, which not being founded on the testimony and light of the Spirit in themselves, were often very erroneous. Many made a high profession of faith in our Lord Jesus Christ, and in what he did and suffered for them without them, thinking that by his righteousness imputed to them they were delivered from the guilt and penalty of sin, although they had not submitted to Him in his spiritual appearance

in the heart, and did not see that it was there, they were to come to the saving knowledge of God, and of Christ, and experience deliverance from sin, and the introduction of everlasting righteousness in the room thereof. Whilst they exalted the Scriptures in the place of the Spirit, and by assenting to the truths recorded in them, supposed themselves to be sound Christian believers, they were in alliance with the spirit of the world, its fashions and customs. Many were enemies to the cross of Christ, notwithstanding in words, they called him their Redeemer and Saviour, and were rigid in the observance of what they called religious duties, but which being performed in the unsanctified will of man, and without the putting forth of the Shepherd of the sheep, were lifeless and fruitless, as regards perfecting holiness in the fear of the Lord. Accordingly, under a high profession of religion, but in an intolerant spirit towards those who differed from them, they denied the possibility of being made free from sin in this life, at the same time that they considered themselves justified by faith in our Lord Jesus Christ.

In this state of things, it pleased the Lord Almighty, in his infinite love and goodness, to visit the kingdom of Great Britain with his glorious day-spring from on high, and to prepare and anoint chosen messengers to go through the land, to proclaim anew the everlasting gospel of life and salvation, as it was preached by the primitive ministers and believers in Christ. These were changed men themselves, before they went about to instruct others. Their religion was not acquired in the schools of the learned, nor by any effort of their own intellectual faculties, whether cultivated or not; but it was learned in the school of Christ, under the humbling discipline of his cross, and by the immediate teachings of his Holy Spirit in their hearts. Thus they were made living witnesses of his power, and of his second coming without sin unto salvation; and as they grew in grace they were established on Christ Jesus, the rock and foundation upon which he builds his church. As they were prepared for it, the mysteries of the kingdom were opened to them, and their minds enabled to understand and receive the doctrines of the Holy Scriptures, which they highly esteemed and believed were to be rightly understood, and the precious promises they contain availingly applied, only by the same Spirit which gave them forth.

It was early opened to them, that however prevalent was the opinion, that learning and study and great research were necessary to acquire a knowledge of the "School Divinity," by which it was supposed a man was made a minister of the Gospel, all this knowledge gathered by the wisdom and labour of man, was but "as a painted sepulchre, a dead carcase, without the power, life and spirit of Christianity, which is the marrow and substance of a Christian ministry." After speaking of the high estimation in which this "School Divinity" was held, Robert Barclay further says, "And if in any age since the apostles' days God hath purposed to show his power by weak instruments, for the battering down of that carnal and heathenish wisdom, and restoring again the antient simplicity of truth, this is it. For in our day, God hath raised up witnesses for himself as he did fishermen of old; many, yea, most of whom, are labouring and mechanic men; who altogether without that learning, have by the power and spirit of God, struck at the very root and ground of Babylon; and in the strength and might of his power, have gathered thousands, by reaching their consciences, into the same power and life, who as to the outward part have been far more knowing than they, yet not able to resist the virtue that proceeded from them. Of which I myself am a true witness and can declare from a certain experience, because my heart hath been often greatly broken and tendered by that virtue and life, that proceeded from the powerful ministry of those illiterate men. So that by their very countenances as well as words, I have felt the evil in me often chained down and the good reached to and raised. What shall I say then, to you who are lovers of learning and admirers of knowledge? Was not I, also, a lover and admirer of it, who also sought after it, according to my age and capacity? But it pleased God, in his unutterable love, early to withstand my vain endeavours, while I was yet but eighteen years of age; and made me seriously to consider, which I wish also may befal others, that without holiness and regeneration no man can see God, and that the fear of the Lord is the beginning of wisdom, and to depart from iniquity a good understanding; and how much knowledge puffeth up, and leadeth away from that inward quietness, stillness and humility of mind, where the Lord appears and his heavenly wisdom is revealed."

Our early Friends were true believers in all the doctrines of the Gospel—in the Three that bear record in heaven, the Father, the Word, and the Holy Ghost, which three are one;—in the Godhead and manhood of our Lord Jesus Christ;—in the propitiatory sacrifice which he offered without the gates of Jerusalem for the sins of the whole world;—in his resurrection and glorification at the right hand of God the Father, our Mediator and Advocate, and who will be our Judge;—and in the Holy Spirit which proceedeth from the Father and the Son;—and also that the Holy Scriptures were written by Divine Inspiration, and contain a declaration of all the fundamental doctrines and principles relating to eternal life and salvation; and that whatsoever doctrine or practice is contrary to them is to be rejected as false and erroneous;—that they are a declaration of the mind and will of God in and to the several ages in which they were written, and are obligatory on us, and are to be read, believed and fulfilled, through the assistance of Divine Grace. These continue to be the doctrines of Friends, and have been maintained by the faithful in every generation since the rise of the Society.

The fundamental doctrines of Christianity were generally held by other Christian professors; but the spiritual and regenerating nature of the Gospel dispensation, being very much lost sight of, Friends were sent to turn the people to the light of Christ in the heart, by which they might see their fallen condition, the exceeding sinfulness of sin, and that many were resting in a mere belief in a system of religion of man's framing, which they imagined was founded on holy Scripture, but which in many respects was defective, and incompatible with the Gospel dispensation. It was the labour of these evangelical preachers, not only to publish the doctrines of Christ and his apostles, in their original simplicity and truth, but also to bring their hearers to the life and substance, imparted by the illuminating and quickening and baptizing power of his spirit and grace in their hearts.

George Fox in describing his commission says:—"I was sent to turn people from darkness to light, that they might receive Christ Jesus; for to as many as should receive him in his light, I saw, he would give power to become the sons of God; which I had obtained by receiving Christ. I was to direct people to the Spirit, that gave forth the Scriptures, by which they might be led

into all truth, and up to Christ and God, as those had been who gave them forth. I was to turn them to the Grace of God and to the truth in the heart which came by Jesus; that by this grace they might be taught, which would bring them salvation; that their hearts might be established by it, their words might be seasoned, and all might come to know their salvation nigh. I saw Christ died for all men, was a propitiation for all, and enlightened all men and women with his divine and saving light, and that none could be true believers but those who believed therein. I saw that the grace of God, which bringeth salvation, had appeared to all men, and that the manifestation of the Spirit of God was given to every man to profit withal. These things I did not see by the help of man; nor by the letter, though they are written in the letter; but I saw them in the light of the Lord Jesus Christ and by his immediate spirit and power, as did the holy men of God by whom the Holy Scriptures were written. Yet I had no slight esteem of the Holy Scriptures; they were very precious to me; for I was in that spirit by which they were given forth; and what the Lord opened in me, I afterwards found was agreeable to them."

Friends have always regarded the Holy Scriptures as secondary and subordinate to the Spirit; and while to this they direct people for a knowledge of the Divine will concerning themselves, they believe it will lead all who have the Scriptures, to obey the doctrines and precepts of the Gospel which are contained therein. It has always been and continues to be the concern of our Religious Society "to encourage all our members to practice the frequent perusal of them, with their hearts turned to the Lord, that so he may be pleased to open their understandings to receive that spiritual benefit which he designs they should convey, whether it be in doctrine, correction, reproof, or instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Ancient Testimony revived, &c., p. 42.

Notwithstanding the degeneracy which has appeared in the Society at different periods, the blessed Head of the Church in his unmerited mercy and goodness, has continued to extend the visitations of his love and power to sons and daughters, many of whom have yielded to his requirings. To these, the

same doctrines and testimonies have been precious; and many have been clothed with a holy zeal and courage, to watch over the flock against the inroads of the enemy, and to maintain these principles as a sacred trust, in support of which, many in the beginning offered up their lives. We believe these doctrines and testimonies will not be permitted to fall to the ground, but will continue to spread, until they finally prevail over all opposition.

The present is a day of peculiar trial, arising from the influence of the spirit of the world, the luxury and ease which the abundance of the things of this life brings in upon our Society, and from the divided feelings produced by the circulation of some writings, put forth by members, containing sentiments which do not accord with our doctrines. And under a religious concern for the restoration of that precious unity which once characterised us, and in discharge of what we apprehend to be a duty devolving upon us, we have believed it right to point out some passages in the writings alluded to, which do not convey the views of Friends; in order that our members may be on their guard against adopting forms of expression, and modes of defining and explaining doctrines, which differ from the simple and scriptural methods used by the Society. By the frequent repetition of such opinions and modes of expression, the mind may be gradually led to look upon the differences we have referred to, as matters of little moment; and thus by degrees, imperceptible perhaps to its clouded vision, the way may be prepared for a departure from a full belief and acknowledgment of the truth, as it is in Jesus, and as it has always been held by our religious Society.

From the works to which we have alluded, which, with the exception of the one to be last quoted from in this appeal, are the production of the same author, the following passages are selected, in which the Holy Scriptures are spoken of, in a manner different from that which our religious Society has always thought to be safe, and consistent with the Scriptures themselves.

In the concluding remarks, page 383, of a treatise entitled Essays on the Evidences, Doctrines, and Practical Operation of Christianity, (1st American, from the 3rd London edition,) after summing up the argument for the authenticity, and divine origin of the Scriptures, it is said—

"In the fulfilment of the *written* prophecy; in the wisdom of the *written* "doctrine; in the purity of the *written* law; in the harmony of the contents "of the Bible amidst almost endless variety—and in its efficacy as *the prin-* "*cipal means* employed by Divine Providence, for the *illumination*, *conver-* "*sion*, and *spiritual edification* of men—the inquirer cannot fail to perceive "unquestionable indications of the Divine origin of Holy Writ."

On p. 85 of the same work, one of the proofs assigned for the Divine inspiration of the Bible is spoken of as—

"Its practical effect as the *divinely appointed means of conversion*, and "religious edification."

Another passage of the same tenor is found in a book entitled "Hints on the Portable Evidence of Christianity," London, 1832, where the following language is used in p. 33.—

"The moral law as *revealed in Scripture*, partakes of the character of its "author, first because it prescribes the practice of every virtue, and is there- "fore 'holy, and just, and good,' and secondly, because it is 'spiritual,'— "insinuating itself into the heart, reaching the spirit, and convincing the "understanding. *It applies to all circumstances, comprehends all conditions,* "*regulates all motives, directs and controls all overt acts.*"

If the Holy Scriptures are thus to be designated as "the principal means," of our "illumination and conversion," and as revealing a moral law, "applying to all circumstances, comprehending all conditions, regulating all motives, directing and controlling all overt acts," we must then acknowledge them to be "the primary rule of faith and manners." Yet many persons have been converted from the evil of their ways, by other instrumental means than the Bible; and neither the precious truths of Holy Writ, nor any other means, unless immediately applied by the Saviour, in the work of regeneration, can convert any man unto holiness. While it is our duty to maintain the authority of the Holy Scriptures, it is necessary to avoid assigning to them a place, which He who inspired holy men to write them, never intended they should occupy, and which they do not themselves claim. Being given forth by the Holy Spirit, they are necessarily subordinate thereto, and are only availing for our instruction in righteousness, as the mind is enlightened and opened by the same Holy Spirit, to understand and profit by them.

In a work entitled An Essay on the Habitual Exercise of Love to God, considered as a Preparation for Heaven, it is said, p. 84—

" Communion is in its nature reciprocal. Not only are we to pour out our " souls in prayer to the Lord; but we are to *receive his mind or counsel in* " *return.* It is *on this ground*, as I conceive, that the *reading of the Holy* " *Scriptures* forms an *essential part* of our private and family *devotional* " *duties;* for *in that sacred volume God condescends to speak to us*, to " *develope his mind* for our instruction, *guidance* and consolation."

The language here made use of, tends to encourage the belief that we may receive the mind and counsel of the Almighty respecting us, by merely reading the Scriptures, as the channel through which He " condescends to speak to us."

In like manner, in the following passages, the knowledge of sin is made to depend on an acquaintance with Holy Scripture.

In page 105, of the Portable Evidence, it is said—

" *The Bible, which alone fully reveals the nature and character of sin*, " expressly declares that all men have sinned and are guilty in the sight of God. " Although it is chiefly from the *light of Scripture*, that we obtain a know- " ledge of this doctrine, we are quite sure now that we have obtained it, that " the doctrine is true."

And in page 114, of the same work—

" The sentiments which men entertain on the subject of repentance, are " ever found to be deep and extensive, exactly in proportion to the depth and " extent of their views of sin; just as our estimate of recovery from a disease is " commensurate with our notion of the virulence and danger of the disease " itself. Certain it is, however, that as the *Scriptures alone reveal the true* " *character of sin*, and the universal sinfulness of mankind, so it is *only in the* " *Bible*, that we find an adequate account of the nature and use of repent- " ance and a *call to repent* extended without exception to the whole human " race."

Likewise, in page 101 of the same—

" Now, it is in *the Scriptures only*, that the attributes of our Heavenly " Father are fully made known to us. And therefore it is only through the " religion of *the Bible*, that we can obtain *an adequate notion of sin.* " But the cardinal point revealed to us in Scripture and *only in Scripture*, " *without a knowledge of which it is impossible for any man to form a full* " *estimate of sin*, is this, that God so loved us as to send his only begotten " Son into the world to be a sacrifice for our sins."

If it is in "the Scriptures only," that we can obtain "an

adequate notion of sin," how did Enoch, Noah, Abraham, Isaac, and Jacob, and many others who lived before the Scriptures were written, learn to walk in obedience, and forsake their sins? And are we now under the Gospel dispensation placed in a worse condition, and further removed from communion with the Almighty, than they were who lived in that early age? How different is the language of George Fox! (Journal, Leeds edit. vol. 1, p. 187.) "I directed them," said he, "to the divine *light of Christ*, and his Spirit in their hearts, *which would let them see all their evil thoughts, words and actions*, that they had thought, spoken and acted; *by which light they might see their sin*, and also their Saviour, Christ Jesus, to save them from their sins. This, I told them, was the *first step* to peace, even to stand still in *the light that showed them their sins* and transgressions; by which they might come to see how they were in the fall of old Adam, in darkness and death, strangers to the covenant of promise, and without God in the world; and by the same light they might see Christ that died for them, to be their Redeemer and Saviour and their way to God."

The same erroneous view as is above alluded to, is expressed on page 386 of the Essays on Christianity, in the following language.

"Nor *can* the searcher after truth *do otherwise than tremble* under the "weight of his own responsibility, *when he reads* the plain declarations of "our Saviour, couched in terms too clear to be misunderstood, and too strong "to admit of any palliated interpretation, that both the rewards of the righte-"ous, and the punishments of the wicked, are of eternal duration."

Although it is undeniable that the minds of men are often arrested in the perusal of the Bible, and conviction sealed upon their understanding by that Spirit which indited, and which can alone savingly apply the precious truths therein contained, yet there is a manifest impropriety in thus ascribing these effects as the necessary result of reading the Scriptures, even in the case of the searcher after truth. How often are the blessed declarations therein set forth, read and reiterated without producing such sensations. Nothing can effectually bring a man to feel the weight of his responsibility and make him tremble under a true sense of it, but the power of the Holy Spirit awakening him to the

reality of what awaits the immortal soul, and the fearful retribution which will overtake the impenitent wicked.

In a treatise "on the Distinguishing Views and Practices of the Society of Friends," 7th edition, London, 1834, is the following passage, p. 285.

"I am well aware that for *want of that knowledge of Scripture*, which "they ought to have obtained before they settled in life, there are many "parents amongst us, who feel themselves incompetent to the work of "instruction—who long to be enabled to *feed their tender charge with the* "*sincere milk of the word*, but know not how to do it, and are therefore afraid "even to make the attempt."

And on page 87 of the Essays on Christianity, similar terms are made use of; viz.

"If then we would participate *in the benefits of Divine Truth, nothing is* "*so desirable as to approach the volume of inspiration* with a humble and "teachable mind, and with earnest prayer that its contents may be blessed "to the work of our soul's salvation; nothing so reasonable as a conformity "with the apostolic injunction, 'as new born babes, desire the sincere *milk* "'*of the word* that ye may grow thereby."

Now it cannot fairly be denied, that the tendency of the foregoing passages is to produce an undue reliance on the reading and study of the Holy Scriptures, in the work of salvation. To say that nothing is so desirable to those who "would participate in the benefits of Divine Truth, as to approach the Bible with earnest prayer that its contents may be blessed to the work of their soul's salvation," is placing the Bible instead of the blessed incomes and operations of the Spirit of the Saviour of men, and holding out the idea that the divine nourishment by which the believer grows from a child to a young man in Christ, is derived therefrom; that the Bible is the converter and sustainer of the soul; that in short "the sincere milk of the word" is to be derived from the Scriptures. But the Apostle, in the passage where he speaks of the converts as being born again, "not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever," and in that other passage in which he exhorts them "as new born babes [to] desire the sincere milk of the word, that ye may grow thereby," does not mean the Bible; neither does he turn them to it as "the means of conversion," or as "the sincere milk of the word;" but to "the Word

of the Lord which liveth and abideth forever," and "this" says he "is the word, which by the Gospel is preached unto you."

Our early Friends held views entirely different from those inculcated in the passages quoted above. Robert Barclay in his Apology, p. 72, says, "If *by the Spirit* we can only come to the true knowledge of God; if *by the Spirit* we are to be led into all truth, and so be taught of all things; then *the Spirit*, and not the Scriptures, is the foundation and ground of all truth and knowledge, and the primary rule of faith and manners." And again in p. 83, "If it be then asked me, whether I think hereby to render the Scriptures altogether uncertain, or useless; I answer, not at all. The proposition itself declares, how much I esteem them; and provided that to the Spirit from which they came, be but granted that place the Scriptures themselves give it, I do freely concede to the Scriptures the second place, even whatsoever they say of themselves; which the apostle Paul chiefly mentions in two places, Rom. xv. 4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." And in 2 Tim. iii. 15—17: "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." And further on, p. 84, he adds: "As then teachers are not to go before the teaching of God himself under the new covenant, but to follow after it, neither are they to rob us of that great privilege which Christ hath purchased unto us by his blood; so neither is the Scripture to go before the teaching of the Spirit, or to rob us of it. Secondly, God hath seen meet that herein we should as in a looking-glass, see the conditions and experiences of the saints of old; that finding our experience answer to theirs, we might thereby be the more confirmed and comforted, and our hope of obtaining the same end strengthened; that observing the providences attending them, seeing the snares they were liable to, and beholding their deliverances, we may thereby be made wise unto salvation and seasonably reproved and instructed in righteousness. This is the great work of the Scriptures and their service

to us, that we may witness them fulfilled in us, and so discern the stamp of God's Spirit and ways upon them, by the inward acquaintance we have with the same Spirit and work in our hearts. The prophecies of the Scriptures are also very *comfortable and profitable* unto us, as the same Spirit enlightens us to observe them fulfilled and to be fulfilled; for in all this it is to be observed that it is only the spiritual man that can make a right use of them."

And in another place (Apol. Prop. II. p. 66) he says: "As the description of the light of the sun, or of curious colours, to a blind man, who, though of the largest capacity, cannot so well understand it by the most acute and lively description as a child can by seeing them; so neither can the natural man of the largest capacity, by the best words, even Scripture words, so well understand the mysteries of God's kingdom, as the least and weakest child who tasteth them, by having them *revealed inwardly* and objectively by the Spirit."

In the "Essays on Christianity," p. 84, the following sentiment is expressed with respect to the Bible:

> "It is divine truth as applied to the heart of man by the Spirit of God, "which converts, sanctifies and edifies; and of this divine truth, the only "authorized record, a record at once original and complete, *is the Bible.*"

Now we freely admit, and have often plainly declared, that the Holy Scriptures contain a declaration of all the fundamental doctrines and principles relating to salvation, and that whatsoever doctrine is contrary to them may, on that very account, be justly rejected as false: nor have we ever placed our own, or any other writings, on an equality with them. But to say that the Bible is "the only authorized record of divine truth," implies that nothing since the Scriptures were issued, has been written by Divine authority; whereas it is evident that there have been many written predictions which have since been fulfilled; many epistles of Christian counsel and advice; many treatises on faith and religious experience, which have been penned under a measure of the same divine influence and authority which led holy men of old to write the Scriptures. Did we deny these things, we might naturally be supposed to believe that divine immediate revelation has ceased and been entirely withdrawn from the church.

It is the immediate power of the Holy Spirit which "converts, sanctifies and edifies;" and this is done by showing unto man his separation from God, and what it is that does separate; which in some instances may be that of which the Scriptures give him no information; some secret sin, which the Holy Spirit alone, that searcheth the heart, and is a discerner of its thoughts and intents, brings before him in that light which does not mislead, and calls upon him to relinquish. This is often done without the use of Holy Scripture, as well as in the application in other cases of its blessed doctrines.

In the following passages, the term Gospel appears to be limited to the Holy Scriptures. In the "Portable Evidence," page 164, it is said, in speaking of persons who have received outward instruction:

"Their case is not to be confounded with that of the uninstructed *heathen*, "who have *never heard the truth.* To these *the Gospel* has been preached: "*it is written in the book of God* for their instruction, and if they reject it, "they do so at their peril."

In the "Essay on the habitual Exercise of Love to God," it is said on page 5, in reference to regeneration—

"In effecting this blessed change in the affections of fallen man, the Holy "Spirit makes use of the Gospel of our Lord Jesus Christ, *as his grand* "*appointed instrument. That Gospel written in the Holy Scriptures*, and "preached by the Lord's messengers, is a spiritual weapon of Heavenly "mould, and when wielded by a divine hand, it penetrates the heart and "becomes the power of God unto salvation."

Joseph Phipps in his treatise on "The Original and Present State of Man," chap. iv. p. 25, says, "The Gospel taken in its full extent is *the revelation of the love and mercy and the offer and operation of the grace of God through Christ*, to fallen man, in his natural and corruptible state, in order to his restoration and salvation. It is *not wholly contracted into the mere tidings*, but *including these, goes deeper*, and essentially consists in the thing declared by them, *the power of God administered to the salvation of the soul.* By this, the outward coming of Christ is rendered truly and fully effectual to each individual. Those who believe in and obey him, in his inward and spiritual manifestations, by which the

Gospel is preached in every rational creature under heaven, may come to be partakers of his life, and be saved by him from the second death of eternal misery, though providentially incapacitated to know the exterior history of his incarnation," &c.

Such likewise is the uniform language of our early Friends. George Fox constantly speaks of the Gospel as the power of God. Isaac Penington calls it "the power of God unto salvation." Yet in a work entitled "Brief Remarks on Impartiality in the Interpretation of Scripture,"* these ancient worthies, as well as Robert Barclay and others, must be included in the designation of "some persons under our name," who have "wrested from its obvious meaning" the declaration of the apostle Paul, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."

"My next example," it is there said, "forms a part of that noble declara-
"tion of the apostle Paul: "I am debtor both to the Greeks and to the
"Barbarians, both to the wise and to the unwise; so, as much as in me is, I
"am ready to preach the Gospel to you that are at Rome also. For I am
"not ashamed of the Gospel of Christ; for it is the power of God unto salva-
"tion to every one that believeth, to the Jew first and also to the Greek, for
"therein is the righteousness of God revealed from faith to faith, (that is, I
"presume, *from the faith of the preacher to the faith of the hearer*) as it is
"written, the just shall live by faith." Rom. i. 14—17.

"The word Gospel properly signifies glad tidings: and every one knows
"that the glad tidings which the apostle was appointed to preach, were those
"of life and salvation through the incarnation, crucifixion and resurrection of
"Christ. * * * Now the gospel thus preached by the apostle, under a
"divine call and qualification, was the powerful appointed instrument for the
"conversion of those to whom he was sent. It was by this instrumentality
"as I conceive, that he baptized them into the name of the Father and of the
"Son and of the Holy Ghost (Matt. xxviii. 19: comp. Eph. v. 26). Christ
"loved the church, 'that he might sanctify and cleanse it with the washing
"of water by the word.' Hence to those who believed his message and
"accepted the Lord Jesus Christ as their only Saviour, these *glad tidings*
"were found to be *the power of God unto salvation.* (Comp. 1 Cor. i. 18.)
"'For the preaching of the cross is to them that perish foolishness, but unto
"us that are saved it is the power of God.' (See also Eph. v. 26.) It is

* A few copies of this work were first printed and privately circulated by the author, and coming into the hands of some of those who had separated from our Religious Society, it was reprinted and extensively circulated,

" surely much to be regretted that by *some persons under our name*, the " passage on which these remarks are offered, has been misunderstood, and " (without the smallest intention as I believe to deviate from accurate truth) " *wrested* from its obvious meaning. The declaration that the gospel of " Christ is the power of God unto salvation, has been regarded, not as a des- " cription of the efficacy of that Gospel for the salvation of sinners, but as a " definition of the Gospel itself, as if the gospel of Christ and the power of " God, were convertible terms. Hence it is concluded that the Gospel is not " the good news of salvation through a crucified Saviour; but the power of " God, or in other words, the influence of the Holy Spirit in the heart. The " tendency of this *mistake* to dismiss from our view a most important and " fundamental part of Christian truth, that very part on which all the rest is " built, is too obvious to require notice."

It is further added—

"In the epistle to the Colossians we find another passage in which the " Gospel has been by *some persons* supposed to signify *the power of God* " *manifested* in the heart; (see chap. i. 21—23.) 'And you that were some- " time alienated,' &c., 'If ye continue in the faith grounded and settled, and " be not moved away from the hope of the Gospel, which ye have heard, and " which was preached to every creature which is under heaven, whereof I, " Paul, am made a minister.' The circumstance which has induced " *some persons* to *suppose* that the *Gospel* here signifies an internal " principle, is that in the original text, for 'to every creature,' we read " εν, which must as they *presume*, mean *in* or *within* every creature. " This circumstance is, however, of no importance, for it is certain that the " Greek particle may be rightly rendered *to* or *among* as well as *within*, as is " evinced by numerous passages in the New Testament itself. Thus we " read in Luke i. 17, 'to the wisdom of the just,' &c. &c. That the apostle " here uses the word 'gospel' in its usual sense, of the glad tidings of salva- " tion, through Jesus Christ, may be concluded from his speaking of it as that " which had been preached; that whereof he was made 'a minister;' that " which the Colossians themselves had heard, and so heard as to believe in " Christ crucified." * * * "The apostle's meaning seems to be, that " whereas, under the legal dispensation, the knowledge of revealed truth " was confined to a single nation, *the glad tidings* of salvation had now " been proclaimed to men of *every country*, or *to the world at large*. That " the gospel, when the apostle wrote these words, *had actually reached* " *every province* of the *known* inhabited world, or Roman Empire, is indeed, " by no means improbable."

It is we think obvious, that in these remarks, the Gospel is, contrary to the clear testimony above cited from Joseph Phipps,

restricted to the mere "glad tidings of salvation through the incarnation, &c., of Christ," and the idea held out that it is erroneous to consider it as "the power of God manifested in the heart;" and that when the apostle spoke of its being "preached in every creature under heaven," he merely meant that the account of Christ's death, &c., had reached every province of the Roman Empire."

The doctrine of those designated as "some persons under our name," will appear from the following extracts from the writings of Robert Barclay, George Fox, and Isaac Penington.

In the Apology [Prop. V. and VI. sect. 23] Robert Barclay says: "This *saving spiritual light is the Gospel*, which the Apostle saith expressly is preached in every creature under heaven; even that very gospel whereof Paul was made a minister. (Col. i. 23.) For *the Gospel is not a mere declaration* of good things, being *the power of God unto salvation to all those that believe*, Rom. i. 16. Though the outward declaration of the Gospel be taken sometimes for the gospel, yet it is but figuratively, and by a metonymy. For, to speak *properly*, the gospel is this inward power and life which preacheth glad tidings in the hearts of *all men*, offering salvation unto them, and seeking to redeem them from their iniquities; and therefore it is said to be preached 'in every creature under heaven;' whereas there are many thousands of men and women to whom the outward gospel was never preached. Therefore the apostle Paul, (Rom. i.) where he saith 'the gospel is the power of God unto salvation,' adds, that 'therein is revealed the righteousness of God from faith to faith; and also the wrath of God against such as hold the truth of God in unrighteousness;' for this reason saith he, 'because that which may be known of God is manifest in them, for God hath showed it unto them.' Now that which may be known of God is known by the Gospel which was manifest in them. For those of whom the apostle speaks had no outward Gospel preached unto them; so that it was by the inward manifestation of the knowledge of God *in them*, which is indeed the gospel preached in man, 'that the righteousness of God is revealed from faith to faith;' that is, it reveals to the soul that which is just, good and righteous; and that as the soul receiveth it and believes, righteousness comes

more and more to be revealed from one degree of faith to another."

Our honourable elder, George Fox, says on one occasion, (Journ. vol. 1, p. 160,) "I was speaking in the meeting, that *the Gospel was the power of God*, and how it brought life and immortality to light *in men*." And in another place, (vol. 2, p. 25,) he says he told the people of Truro, that "*the Gospel was the power of God*, which was preached before Matthew, Mark, Luke and John, or any of them, were printed or written; and it was preached in every creature; of which a great part might never see nor hear of those four books." Isaac Penington (Works, vol. iv. p. 63,) holds the following language: "*The Gospel is the power of God unto salvation.* Oh! blessed is he who meets with that which powerfully saves! Most men's religion is but a talk and profession of that which they have not; and what will such a kind of religion avail, when it comes to be tried by the piercing fire of the spirit of burning and pure impartial judgment?"

An attempt is made in the same work (the Brief Remarks on Interpretation of Scripture,) to make it appear that our ancient Friends were mistaken in their understanding of the text (2 Peter, i. 19—21,) "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts."

"The idea," it is said "was *at one time rather prevalent* among the mem-
"bers of our Society, that when the apostle used the term 'a more sure word
"of prophecy,' he was alluding, not to any thing written, but to that divine,
"illuminating influence by which the prophets were inspired, and which
"guides the Christian believer into all truth. Such a view of the passage, is
"indeed but seldom insisted on at the present day; but as it is still sometimes
"advanced, I think it right to acknowledge my own sentiment, that it *is at*
"*variance with that simplicity* which we ought always to maintain in the
"perusal and interpretation of the sacred writings.

"That the very sure word of prophecy, *which had been uttered and was*
"*written*, is here meant, is evident from the immediate context, in which
"the apostle distinguishes this word from the day-star which arises in the
"heart, and at the same time identifies it (as I conceive,) with prophecy of
"the Scriptures. It ought, however to be observed, that we need not confine
"these expressions to that part of Scripture which contains predictions of
"future events, for the term prophecy is applicable to every kind of inspired

" speech or writing; and the Jews were accustomed to call the whole of the " Old Testament, 'the prophecy.'"

" The Holy Scriptures are a light, to which at all times, and under all " circumstances, we do well to take heed; but they shine only in a dark " place, until the minds of those who read them are illuminated by the Holy " Spirit, until the day dawn, and the day-star arise in our hearts."

Now it is well known that our primitive Friends bore testimony, that "the more sure word of prophecy," mentioned by the Apostle Peter, referred to "the Word nigh in the heart," which does indeed shine in the heart of man, as in a dark place, until by obedience to its manifestations, we are led from one degree of light unto another, the day begins to dawn, the day-star arises in our hearts, and our path shineth more and more unto the perfect day.

George Fox's emphatic contradiction of the carnal reasoning of the priest at Nottingham, on this subject, (Journal, vol. 1, p. 117,) is too well known to require repetition. The same understanding of the text was again expressed by him, many years afterwards, in his book of Doctrinals, p. 542.

Robert Barclay (Truth Cleared, &c. Works, vol. 1, p. 161,) says, "As for *the more sure word of prophecy*, we grant it is the rule, but deny that that more sure word is the Scriptures; but it is that *word in the heart*, from which the Scriptures came, and in and by which the Scriptures are to be interpreted. And is it not gross blindness and darkness to say, the Scripture is more sure than that word, light, life and spirit from whence they came?"

William Penn (Works, vol. ii. p. 46,) says, "*The Spirit of Jesus is the word of prophecy;* which is not distinct in nature from the day-star, but in degree only; the utmost attainment being still through the same power and spirit, however diversely denominated, according to its several operations."

And (Works, vol. ii. p. 291,) in reply to John Faldo, he enters into an argumentative defence of this interpretation, concluding with the declaration, that "the law written in the heart is a more sure covenant, law and word than the law written upon stones or the outward book of the law," and that the contrary assertion would be "to subvert the very state of the Gospel, which was and is the time of the pouring out of the Spirit upon all flesh, and bringing mankind to a more near, sure and living word of prophecy, than any outward writings whatever can possibly be."

The testimony of George Whitehead, also, (Works, p. 197,) is very clear. He says on one occasion: "The priest would have this *more sure word, to be the Scriptures of the prophets; which I was constrained to oppose;* considering wherein and between what the comparison (*more sure word*) consisted, as being between the voice that came from Heaven to Christ in the mount, (which Peter, James and John heard,) and the Word, the Light, or Spirit of prophecy in the hearts of those believers, who heard not that voice from heaven, &c."

In corroboration of the above sentiments, we might quote from the writings of Isaac Penington, Charles Marshall, Francis Howgill, and many others; but it is needless to say more than that on this subject we believe there was entire harmony among our ancient Friends.

In the same proportion that the Holy Scriptures are unduly exalted, must the importance and necessity of the immediate guidance of the Holy Spirit, as distinct from that of Scripture, be practically diminished.

In the following passages, which speak of persons to whom the outward knowledge of the coming of Christ has not been made known, the language is far from conveying the clear and distinct acknowledgment of the universal and saving light, which has always been made by our Religious Society. For example, it is said in page 98 of the Portable Evidence—

"To conclude, the *light of Scripture* respecting the moral government of "God, and future rewards and punishments, as well as respecting *the law* "*itself*, far exceeds the *light of nature*, both in clearness and extent. Yet "with *that fainter, narrower light*, it is in just accordance, in *perfect har*-"*mony*."

What is meant by this "light of nature" is explained in a note on page 366 of the Essays on Christianity, where that phrase is used:—

"I beg it may be understood," it is there said, "that by the light of nature "I mean simply, the light which God has *communicated to the souls of men*, "independently of an *outwardly revealed religion*."

That is, according to the writer's own use of the terms, independently of *Scripture*. If allusion is made in the above passages to the universal and saving light, which our Society has always

believed to shine in the heart of every man that cometh into the world, it is surely a most unscriptural and improper way of speaking of it, for it is here asserted that the light of Scripture far exceeds that light. But the Divine and saving light, the Grace of God which brings salvation and hath appeared unto all men, is no "*light of nature.*" "It is no natural principle or light," says Barclay, "for there is nothing," adds he, "required of man and needful to man, which this grace teacheth not." It seems clear, however, from the above, and other passages, that the doctrine here maintained is, that there is some natural faculty or power of the human mind which is capable of distinguishing between right and wrong, which is styled a moral sense, and which is a fainter and narrower light than that of Scripture, but still a light. That this is so, appears from the following passage in pages 57 and 58 of a work entitled "Thoughts on Habit and Discipline," where it is said:—

"The main distinction, however, of the human soul—*the ground of its* "*responsibility*, and therefore the strongest internal evidence of its future "life of happiness or misery, is the *moral faculty by which we are enabled* "*to perceive and understand the law of our God.* God is a Holy Being; he "has *written the law of righteousness on the heart of man*, and we have "every reason to believe that this internal revelation is a work of that Holy "Spirit, who has developed the same law in *all its branches and particulars* "through *the medium of Scripture.* The faculty by which the mind of man "perceives this law, and is compelled to confess its rectitude, is called the "*moral sense.*"

In page 92 of the Portable Evidence it is said—

"Furnished as we are by the Author of our being with a *moral principle*, "it is impossible for us to conceive that God will reward and punish man- "kind in a future world by any other than the moral rule. We should be "utterly at a loss to account for the contrary, which would be directly opposed "to that sense of right and wrong which he has so graciously *interwoven* "*with our very nature.*"

Now a moral sense interwoven with our very nature cannot be the light of the Spirit of Christ, because this is wholly distinct from man and all his faculties. To suppose that man has a sense of right and wrong interwoven with his very nature, by which he ascertains the law of God respecting his duty to him, is to suppose that there is a faculty in the fallen nature of man which can inform him of this duty. But man does not come into the world in pos-

session of a Divine Law, or with a sense of right and wrong interwoven with his natural constitution. It is written from time to time upon his heart by that Spirit which is his appointed guide, and was the purchase of the Redeemer's blood, and the free gift of his grace; for the Gospel covenant is, "I will also give thee for a light to the Gentiles, that thou mayst be my salvation to the ends of the earth."

The sentiments expressed in the following passages taken from the Brief Remarks, &c., are at variance with those of our ancient Friends. The fourth example there given of the supposed mistakes in the interpretation of Scripture is, it is said, furnished by the view sometimes taken of John i. 9, "That was the true light which lighteth every man that cometh into the world."

"The misinterpretation," it is there said, "which I wish to notice, is that of "certain writers, who appear to suppose that because Christ is called the "light (i. e. the enlightener) he is therefore to be identified with the influence "which he bestows; in short, that the light of the Spirit of God in the heart "of man, is itself actually Christ. The obvious tendency of this mistake is "to deprive the Saviour of his personal attributes and to reduce him to the "rank of a principle.

"For the same reason we cannot but object to the doctrine that Christ is "the anointing. Truly he is the anointed of the Father and the anointer of "his own people; but who, on that account, would think of identifying him "with the anointing, that is, with the enlightening qualifying influence of the "Holy Spirit?

"This peculiar *notion* is also occasionally applied amongst us to a highly "important passage in the epistle of Paul to the Colossians, where he speaks "of the mystery which hath been hid from ages and generations, but now is "made manifest to the Saints: to whom, he adds, God would make "known what is the riches of the glory of this mystery among the Gen-"tiles, which is Christ in you the hope of glory," Col. i. 26. The words "'Christ in you' are often recited by mistake as 'Christ within,' and these "expressions are sometimes used amongst us as a synonyme for 'the light of "the Spirit of Christ in the heart,' a view which some have *imagined* to be "supported by the apostle's treating the whole subject as a 'mystery.' Hence "it necessarily follows that the light of the Spirit of Christ in the heart, is "the same as Christ himself, and is represented as the hope of Glory."

It is afterwards added—

"These mistakes, especially John i. 9; and Col. i. 26—28, have often been "made by persons who cordially accept the Lord Jesus in all his gracious "offices both as God and man. Thus the *errors themselves* have naturally "enough been suffered to pass with little notice. But in some who have

" seceded from us in America, they have evidently been the means of aiding " that tremendous process in heresy, by which the Eternal Word or Son of " God, is gradually converted into a mere influence, and finally becomes " nothing at all but a seed sown in the hearts of all men."

In what sense it was that our ancient Friends used the expression " Christ within," is plain from the following language of William Penn. " They never said that every divine illumination or manifestation of Christ in the hearts of men was whole God, Christ, or the Spirit, which might render them guilty of that gross and blasphemous absurdity, some would fasten upon them: but that God, who is light, or the Word, Christ, who is light, styled the second Adam, the Lord from Heaven, and the quickening Spirit, who is God over all, blessed forever, hath enlightened mankind with a measure of saving light; who said, I am the light of the world, and they that follow me shall not abide in darkness, but have the light of life. So that the illumination is from God, or Christ the Divine Word; but not therefore that whole God or Christ is in every man, any more than the whole sun or air is in every house or chamber. There are no such harsh and unscriptural words in their writings. It is only a frightful perversion of some of their enemies, to bring an odium upon their holy faith. Yet in a sense the Scriptures say it; and that is their sense, in which only they say the same thing. I will walk in them and dwell in them. He that dwelleth with you shall be in you. I will not leave you comfortless, I will come to you. I in them and thou in me. Christ in us the hope of Glory. Unless Christ be in you, ye are reprobates." Works, vol. ii. p. 780.

It is not merely " certain writers," in our Society, who *appear to suppose* this to be a Scripture doctrine; it is not a "*peculiar notion*," as is here expressed; for it is a doctrine maintained in all our approved writings, which so lies at the foundation of our faith, that we should no longer be the same Society of Friends, were we now to reject it.

The language of Robert Barclay upon this subject is clear and full. " Secondly, by this seed, grace, and word of God, and light, wherewith we say every one is enlightened and hath a measure of it, which strives with him in order to save him, and which may, by the stubbornness and wickedness of man's will, be quenched, bruised, wounded, pressed down, slain and crucified,

we understand not the proper essence and nature of God precisely taken, which is not divisible into parts and measures, as being a most pure simple being, void of all composition or division, and therefore can neither be resisted, hurt, wounded, crucified or slain by all the efforts and strength of man; but we understand a spiritual, heavenly and invisible principle, in which God as Father, Son and Spirit dwells; a measure of which divine and glorious life is in all men as a seed, which of its own nature, draws, invites and inclines to God." After speaking of this seed being resisted by the wicked, he says: "On the contrary as this seed is received in the heart, and suffered to bring forth its natural and proper effect, Christ comes to be formed and raised, of which the Scripture makes so much mention, calling it the new man, Christ within, the hope of Glory. This is that Christ within which we are heard so much to speak and declare of, every where preaching him up, and exhorting people to believe in the light and obey it, that they may come to know *Christ in them* to deliver them from all sin." "But by this we do not at all intend to equal ourselves to that holy man, the Lord Jesus Christ, who was born of the Virgin Mary, in whom all the fulness of the Godhead dwelt bodily; so neither do we destroy the reality of his present existence, as some have falsely calumniated us. For though we affirm that Christ dwells in us, yet not immediately but mediately, as he is in that seed which is in us: whereas He, to wit, the eternal Word which was with God, and was God, dwelt immediately in that holy man. He then is as the head, and we as the members, he the vine, and we the branches."—p. 137-9.

So likewise in the Declaration of Christian Doctrine, printed in London in 1693, it is said, "True and living faith in Christ Jesus the Son of the living God, has respect to his entire being and fulness, to him entirely in himself, and as all power in heaven and earth is given unto him; and also an eye and respect to the same Son of God, as inwardly making himself known to the soul, in every degree of his light, life, spirit, grace and truth; and as he is both the word of faith, and a quickening Spirit in us; whereby he is the immediate cause, author, object, and strength of our living faith in his name and power, and of the work of our salvation from sin and bondage of corruption. And the Son of God cannot be divided from the least or lowest

appearance of his own divine light or life in us or in mankind, no more than the sun from its own light; nor is the sufficiency of his light within, by us set up in opposition to him the man Christ, or his fulness considered as in himself, as without us; nor can any measure or degree of light received from Christ, as such, be properly called the fulness of Christ, or Christ as in fulness, nor exclude him, so considered, from being our complete Saviour; for Christ himself to be our light, our life, and Saviour, is so consistent, that without this light we could not know life, nor him to save us from sin, or deliver us from darkness, condemnation or wrath to come: and where the least degree or measure of this light and life of Christ within, is sincerely waited in, followed and obeyed; there is a blessed increase of light and grace, known and felt; as the path of the just it shines more and more until the perfect day; and thereby a growing in grace, and in the knowledge of God, and of our Lord and Saviour Jesus Christ, hath been and is truly experienced. And this light, life, or Spirit of Christ within, (for they are one divine principle,) is sufficient to lead unto all Truth."—Sewell, vol. ii. p. 503.

The following passage occurs in a treatise entitled Biblical Notes and Dissertations, p. 462.

"Such being the plan ordained of God for our salvation, the question "immediately arises, how we are to avail ourselves of its provisions. To this "question, true philosophy presents a ready answer—through faith. Since "it has been *demonstrated to our reason*, that God has revealed to us a *system* "*of truth for our salvation*, reason itself proclaims, that we must be *saved* "through the operation of that principle in the mind, by which alone re- "vealed truth is accepted and appropriated. Now that principle is belief or "faith."

In page 352, of the Essays on Christianity, the offices of Reason and Faith are thus defined—

"Reason demonstrates that God exists; it marks the sure indications of "his moral government, of his power, wisdom, goodness, and mercy; *it ascer-* "*tains the divine origin of the professed revelation of his will;* and it is "rightly employed under the influence of the Holy Spirit in the sound and "well principled interpretation of that which is revealed. *Faith draws near* "*unto that God whom reason has discovered*, and relies with humble con- "fidence on his unchangeable attributes; it quietly accepts as undoubtedly "true, whatsoever he reveals to us, although in various respects deeply mys- "terious, and above the powers of our natural comprehension; it admits with

" equal readiness the laws, the doctrines and the promises of Scripture; and " working by love, *applies them all to their genuine practical purposes.* Faith " and reason in religion obviously interfere with one another, when we believe " in some propositions which have no foundation in reason, or when we reason " upon others which are the proper subjects only of faith; but as long as these " noble and useful *faculties of the human mind* are kept respectively in their " right province, and are brought to bear upon religion, each within its own " prescribed limitations, so long will they be found to strengthen and adorn " one another, and in an admirable manner to *co-operate in the mighty work* " *of man's salvation.*"

Faith is here described as a natural faculty, by which man may draw nigh to that God whom reason has discovered, accept and appropriate a system of truth for his salvation, which it has been demonstrated to his reason that God has revealed, and apply the laws, the doctrines, and the promises of Scripture to their genuine practical purposes.

However correct our opinions may be respecting the Almighty Creator, and his attributes, there is nothing which can truly bear the name of the certain and saving knowledge of God, but that which he immediately communicates to the soul by his own Spirit. Christ is the Mediator, through whom we have access to God; and he says, "No man cometh unto me, except the Father which sent me draw him;" and "no man knoweth the Father but the Son, and he to whom the Son will reveal him;" therefore there is no true and certain knowledge of God, but by the Son, which he communicates by his Spirit; and he only, by his grace, can clothe the mind with humble confidence in God. Nor is it probable that man, however acute and learned, and indefatigable in his researches into the authenticity of the Holy Scriptures, would, by the force or influence of the natural faculties, admit the laws, doctrines, and promises of Scripture, to govern him. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. It would be attributing to the natural faculties, powers which the Scriptures do not accord to them, and leave the work of salvation very much to man's efforts. Faith, which works by love and purifies the heart, is not a "faculty of the human mind." It is that belief and confidence which is produced by the immediate influence and testimony of the Holy Spirit in the heart of man, which convinces

him that what is presented to his mind, as divinely required of him to believe, and receive, and practise, whether it be the requisitions of the Spirit within him, or the precepts of the Holy Scriptures without him, is from God.

In another place, p. 361, of the Essays on Christianity, it is said—

"Now God has ordained a plan of divine mercy and wisdom for our redemption, a plan through which we may be reconciled to his favour, and delivered from guilt and sin; and *faith* is that *principle in the human mind* by which *alone*, according to the known constitution of our nature, this plan can be accepted and applied. Since, then, the believer accepts the mercy of God in Christ Jesus, and *applies it to his own condition*, it follows *in reason*, that the believer *is saved;* and on the other hand, since the unbeliever rejects it, and refuses to avail himself of its provisions, it equally follows *in reason*, that the unbeliever is not saved."

This passage is of similar import with the preceding. Faith is here denominated a principle in the human mind, by which alone, according to the constitution of his nature, a man can accept and apply the plan of mercy to his salvation, and safely conclude when he has done so, that according to reason, he is saved. This mode of defining the process of salvation, conveys the idea that it is a work which can be carried out by man in his own strength. But it is the Holy Spirit alone, that can bring him to feel the need of a Saviour, give him faith in that Saviour, deliver him from sin and transgression, apply the mercy of God to his condition, and when he is born again, furnish him with the certain evidence that he is the child of God. Joseph Phipps says, page 92: "It is God by his Holy Spirit who worketh all good in man, both as to the will and the deed. It is by grace we are saved through faith; or in the way of faith. That faith which worketh by the love of God to the purifying of the heart and the production of good works. These are the genuine fruits of it, and inseparable from it: therefore, without works we cannot be saved. Yet it is not by the works that we are saved, as the cause of salvation to us, but by Grace through the root of them—the faith by which we believe in God, open to and receive him, cleave to him, trust in him, and so lay hold of eternal life. This faith is *not our faculty*, but the gift of God to us. It comes by Grace, the free Grace of God, who is not willing that any should perish, but that all should come

to repentance. He whose works are evil, hath not this saving faith, believe what proposition he will; for where it is, it necessarily produces them [good works]. This root is never without its fruits. 'Show me thy faith without thy works, and I will show thee my faith by my works,' saith the Apostle James. Yet these works do not render us meritorious of salvation, for they are not to be attributed to us, but wholly to him who through his grace, hath brought us into this blessed state of living faith wherein they are produced. For by Grace ye are saved, &c."

The chapter on Faith in the "Essays on Christianity," concludes in the following words:

"Although we may be sometimes harrassed with doubts, and cast down "for the trial of our faith, into mental darkness and distress, that faith will "nevertheless be found a substantial *inherent principle*, and will never be "destroyed. Finally since faith is a moral qualification, a Christian grace, a "fruit of the Spirit, and therefore unquestionably a divine gift, let us seek it "where it may be found, at the throne of mercy; let us not cease to pray, "that together with hope and charity, it may more and more abound in us, "to our own peace, and to the glory of God our Saviour."

Here we are left much at a loss, which of these appellations is to be applied to Faith. If it be, as is asserted, an inherent, indestructible principle, we must possess it while we retain our natural faculties. As such, it may in one sense be said to be a fruit of the Spirit, a divine gift; inasmuch as every inherent faculty is divinely formed and given to the mind by the Creator. But an inherent principle cannot be a Christian grace, nor with any propriety be described as being found at the throne of mercy.

True Faith is an essential part of the Christian's armour; "Above all," says the Apostle, "taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." "Whatsoever is born of God," says another, "overcometh the world; and this is the victory that overcometh the world, even our faith." It was by the same faith through which the holy ancients wrought righteousness, that they stopped the mouths of lions, quenched the violence of fire, &c. It could have been no natural or inherent faculty, but was a firm trust in the name of the Lord of Hosts, with which they were inspired by his Spirit; and faith and the origin and object of it, are the same in all ages. How different are those notions of Faith from the language of Robert Barclay!

In his definition of it, the Apologist says: "For which we shall not dive into the curious and various notions of the schoolmen; but stay in the plain and positive words of the apostle Paul, who describes it in two ways. 'Faith,' says he, 'is the substance of things hoped for and the evidence of things not seen;' which, as the apostle illustrates it in the same chapter by many examples, is no other but a firm and certain belief of the mind, whereby it resteth, and in a sense possesseth the substance of some things hoped for, through its confidence in the promise of God; and thus the soul hath a most firm evidence by its faith of things not yet seen or come to pass. The object of this faith is the promise, word, or testimony of God *speaking in the mind.* Hence it hath been generally affirmed that the object of faith is, *God speaking;* which is also manifest from all those examples, deduced by the apostle throughout that whole chapter, whose faith was founded, neither upon any outward testimony, nor upon the voice, or writing of man, but upon the revelation of God's will manifest unto them and in them." Prop. II. sect. 8.

On the subject of imputative righteousness, it is said in p. 363 of the Biblical Notes:

"The Christian's hope of deliverance from eternal death is founded on the "glorious doctrine, that a ransom has been offered for his soul, by a Saviour "of infinite dignity and power; and he anticipates the boon of everlasting "felicity, not as the reward of his own *polluted works*, but as the just and "necessary consequence of a *righteousness imputed* to the believer, the per-"fect righteousness of Him who is not only man but God."

No one can be truly termed a Christian believer, whose works are polluted; and while the works of any one, let his belief be what it may, are polluted, he can have no ground to suppose, that the righteousness of Christ is imputed to him, or to anticipate the boon of everlasting felicity. How are we to distinguish between a believer and an unbeliever, if the works of both are polluted? We fully and truly acknowledge Christ Jesus to be the Lord our Righteousness; but the polluted garments of sin and unrighteousness must be put off, before the perfect righteousness of Christ can be put on. This is not done by mere belief in his sufferings and death, but through the power of his Spirit, putting off the old man with his deeds, the body of sin and death, and

putting on the new man, which after God is created in righteousness and true holiness, and by which we know Christ to be made unto us of God, wisdom, righteousness, sanctification and redemption; the righteousness of Christ not being imputed, but where it is imparted.

In page 313, of the Essays on Christianity, it is said—

"When, therefore, we read that the righteousness of Jesus Christ is imputed "to the believer, we may reasonably understand such a doctrine to import, that "we are not only saved through the sacrifice of Jesus Christ, but rewarded "through his merits. Our sinfulness may properly be said to have been "imputed to Christ; because when *he underwent the penalty which that "sinfulness demanded, he was dealt with as if he had been himself the sinner;* "and it is, I apprehend, on a perfectly analogous principle, that his righteous- "ness is *said* to be imputed to us; because through the boundless mercy "of God, we are permitted to reap the fruits of it."

In page 40 of the treatise on Love to God, it is said—

"Behold the glorious partner of the Father's Throne freely opening his "bosom to the *vials of his wrath*, groaning and bleeding on the cross, in the "nature of man, and bearing in his own body on the tree, the *penalty* of the "sins of mankind."*

And in page 45 of the same work—

"Let us call to mind, that in that hour of unutterable desertion, the righte- "ous vengeance of God against a guilty world, was poured forth upon the "innocent substitute."*

It is not for us to conceive, nor to undertake to describe, the nature or the depth of suffering, which our Lord passed through, on account of lost man, when he bore our sins in his own body on the tree, that we being dead to sin, should live unto righteousness. Wicked men were permitted to treat him as a malefactor, and to nail him to the cross like a criminal; but we no where read in the Scriptures that his Almighty Father dealt with him as if he had been himself a sinner, pouring out upon him indignation and wrath. "I lay down my life for the sheep," said our Lord, "therefore doth my father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have

* The two passages here quoted, are omitted in an edition printed in America.

power to take it again. This commandment have I received of my Father." Our Lord therefore voluntarily gave himself up to death: and these expressions breathe the language of perfect love and resignation, and shut out all ideas of wrath and vengeance being poured on his head.

Robert Barclay says, Apology, Prop. vii. sect. 6: "For though Christ bare our sins and suffered for us, and was among men accounted a sinner and numbered among transgressors, yet that God reputed him a sinner is no where proved. For it is said, he was found before him holy, harmless and undefiled, neither was there found any guile in his mouth. That we deserved these things and much more for our sins which he endured in obedience to the Father, and according to his counsel, is true; but that ever God reputed him a sinner, is denied. Neither did he ever die that we should be reputed righteous though no more really such than he was a sinner. For indeed if this argument hold, it might be stretched to that length as to become very pleasing to wicked men, that love to abide in their sins. For if we be made righteous as Christ was made a sinner, merely by imputation, then as there was no sin, not in the least, in Christ, so it would follow that there needed no more righteousness, no more holiness, no more inward sanctification in us, than there was sin in him. So then, by his being made sin for us, must be understood his suffering for our sins, that we might be made partakers of the Grace purchased by him; by the workings whereof, we are made the righteousness of God in him."

On this subject our ancient Friends always connected the inward work of the Holy Spirit with the outward, as essential to to the reception of its benefits. George Whitehead says, "We are not pardoned, justified, redeemed or saved, by our own righteousness, works, merits or deservings; but by the righteousness, merits and works of this our blessed Lord and Saviour Jesus Christ, being both imparted and imputed to us, *as* he is of God, made unto us wisdom, righteousness, sanctification and redemption. Our reconciliation, redemption, pardon, sanctification and justification, having respect both to his suffering death, and blood, upon the cross as the one peace offering and sacrifice, and as our High Priest, thereby making atonement and reconciliation for us, and giving himself a ransom for all mankind; and also to the effectual saving work of his grace and good Spirit within us,

bringing us to experience true repentance, regeneration, and the new birth, wherein we partake of the fellowship of Christ's sufferings and power of his resurrection. In which grace we ought to persevere in newness of life, and faithful obedience unto him, unto the end, that we may be heirs of the eternal salvation, which Christ is the author of." Antichrist in Flesh Unmasked, page 30.

In page 357 of the Essays on Christianity, in speaking of the doctrine of Justification, it is said :—

"Now as Jesus Christ came into the world to save sinners, so it is only "in the character of sinners, that we are in the nature of things capable of "justification; for to be justified in the language of Scripture, and particu- "larly in that of the Apostle Paul, usually signifies to be absolved, to be "delivered by pardon from the penalty due to our past sins. The free gift "is of many offences unto justification. Rom. v. 16. All have sinned and "come short of the glory of God; being justified freely by his grace, through "the redemption that is in Christ Jesus, whom God hath set forth to be a "propitiation through faith in his blood, to declare his righteousness for the "remission of sins that are past. Rom. iii. 23—25. From these premises "it follows, that in the order of the grace of God *justification precedes* "*sanctification*, and that the faith in Jesus Christ, by which the ungodly are "justified, has respect in a very pre-eminent manner to the atonement which "he has made for the sins of the world. It is faith in a crucified Redeemer, "or to adopt the Apostle's words, 'faith in his blood;' and this doctrine cor- "responds with the declaration of our Lord himself: as Moses lifted up the "serpent in the wilderness, even so must the Son of Man be lifted up (on the "cross) that whosoever believeth in him, that is, I conceive, *whosoever places* "*his reliance upon him, as the atonement for sin*, should not perish, but have "eternal life." John iii. 14, 15, com. Rom. v. 1, 9.

There does not appear to be anything in these passages from Holy Scripture to warrant the conclusion which is here drawn, that justification precedes sanctification. The doctrine of Scripture is, that Christ by his sufferings and death has so far reconciled us unto God, as to put us into the capacity of being saved by his life and grace, for whose sake, as we are obedient to this grace, by which alone we receive power to repent of and to forsake our sins, they will be forgiven; and according to the order laid down by the Apostle, as we are washed and sanctified, we shall be justified in the name of the Lord Jesus, and by the Spirit of our God. Moreover, the sentiment that justification precedes sanctification, may lead into indifference respecting the necessity of the

washing of regeneration and renewing of the Holy Ghost, especially if the doctrine were admitted, that the faith by which we are justified, is the exercise of a faculty of the human mind, giving us an interest in the atoning blood of the Lamb of God. The latter part of the quotation limits the gift of eternal life to those who place their reliance upon Christ as the atonement for sin; but those who have not the Scriptures, nor any knowledge of his outward sufferings, if they receive and obey him in his spiritual appearance in the heart, will equally partake of that salvation which comes by Jesus Christ, with those who have the outward knowledge, believe in it, and faithfully live up to the requirings of his Spirit.

The Essay proceeds—

"While, however, the justification of the sinner through faith in a crucified "Redeemer, precedes the work of sanctification, its close and inseparable "connexion with that work is evinced by the fact, that in the economy of "God's spiritual government, *this very faith is the constituted means*, through "which *we obtain* the gift of the Holy Spirit. In the preceding essay, I "have endeavoured to prove from Scripture that the channel through which "the Spirit flows to man, is Christ crucified, and I am now remarking, that "it is through faith in Christ crucified, that we on our parts are enabled to "receive the Spirit, and are brought under his regenerating and sanctifying "influence."

According to the order laid down in the two quotations, a believer is possessed of faith and is justified by it, not only before he is sanctified, but before he has obtained the gift of the Holy Spirit; for the writer says this very faith in Christ crucified, is the constituted means through which we *obtain* this unspeakable gift. But it was purchased and obtained for us by the death of Christ; and whether we have faith in him and receive that gift in our hearts or not, he, by it, stands at the door, knocking for an entrance and reproving us for sin. As we can have no true faith, but what is given us by his Spirit, it is evident that its appearance there must precede the existence of this faith, and therefore that the gift of grace is not obtained by our faith. If we do not resist the grace, it will inspire our souls with living faith, and enable us to open the door and let the King of Glory come in. Now the promise of the Gospel dispensation was the pouring out of the Spirit upon all flesh; indicating that a greater effusion of the unction

from Christ, the Holy One, should be granted, than was generally experienced under the law. This was distinctly alluded to when he said of the believer, "Out of his belly shall flow rivers of living water. This spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified;" that is, not in the measure in which it should be conferred upon those who received it in its least appearance in the heart, and through faithfulness became prepared for a further enlargement of the divine gift; like the flowing of the stream, which gradually rose from the ankles to the knees and to the loins, until it became a river for a man to swim in. It is thus we are made partakers of the fulness of the blessing of the gospel of Christ; but the Spirit of Truth which reproves the world of sin, is sent into the hearts of all, in a greater or less degree, whether they have ever heard of Christ crucified or not.

On the subject of justification, Robert Barclay says: "Nevertheless as we firmly believe it was necessary that Christ should come, that by his death and sufferings, he might offer up himself, a sacrifice to God for our sins, who his own self bare our sins in his own body on the tree, so we believe that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise. For it is by the obedience of that one, that the free gift is come upon all to justification. For we affirm that as all men partake of the fruit of Adam's fall, in that, by reason of that evil seed, which through him is communicated unto them, they are prone and inclined unto evil, though thousands of thousands be ignorant of Adam's fall, neither ever knew of the eating of the forbidden fruit, so also many may come to feel the influence of, this holy and divine seed and light, and be turned from evil to good by it, though they knew nothing of Christ's coming in the flesh, through whose obedience and sufferings it is purchased unto them. And as we affirm, it is absolutely needful, that those do believe the history of Christ's outward appearance, whom it pleased God to bring to the knowledge of it, so we do freely confess that even that outward knowledge is very comfortable to such as are subject to, and led by the inward seed and light."

"The history then is profitable and comfortable with the mystery,

and never without it—but the mystery is and may be profitable, without the explicit and outward knowledge of the history." Prop. v. and vi., sect. 15.

The paragraph from the Essays on Christianity closes with the following:—

"Those *only* can *truly* be said to eat the flesh of the Son of man and drink "his blood, whose *whole reliance for salvation* is placed upon him *as the* "*sacrifice for sin;* and these are they *who receive the Spirit* that quicken- "eth—who dwell in Christ—and know Christ by his Spirit to dwell in them— "who through the Spirit are made alive unto God in this world, and therefore "live forever in the world to come. John vi. 53—63."

There is great danger of reversing the order of things pertaining to salvation. It is those only who receive into their hearts the Spirit that quickeneth, and by its regenerating power, are prepared for Christ, to make his abode in them, who have a just ground to place their whole reliance on him and his all-atoning sacrifice for their sins. Those only can truly be said to eat the flesh of the Son of man and drink his blood, who are putting on the Lord Jesus Christ and make no provision for the flesh to fulfil the lusts thereof—who partake of the divine nature by being grafted as branches into Christ the true vine, knowing the divine life which is in him, to flow into their souls, by which they are kept alive unto God, and bring forth fruit to his praise. Their whole reliance will be placed on Christ Jesus for salvation, not only in what he has done for them without them, where they have the knowledge of it, as their Redeemer, Mediator, and Advocate with the Father; but also in all his glorious offices in destroying the works of the devil in them, and bringing everlasting righteousness into their souls. But to limit the participation of the body and blood of Christ, and the gift of the Spirit that quickeneth, to those only whose reliance is placed upon him as the sacrifice for sin, would be cutting off from the communion of his flesh and blood, and from the benefits of his coming, all who are placed under circumstances, which preclude them from the outward knowledge of it.

Is it not possible for persons who have been educated in the belief that Christ has suffered in their stead, the penalty due to their sins, and that they are saved by his imputed righteousness,

to place their whole reliance for salvation on his sacrifice, and to conclude that they are perfectly safe, while they are rejecting the visitations and requisitions of his Spirit, and are no better than nominal believers of the truths of the Gospel? Can such a literal belief make them participants of the body and blood of Christ, while they know nothing of the power of his resurrection and the fellowship of his sufferings, not having been made conformable to his death?

On the subject of justification Robert Barclay further says: "That the obedience, sufferings and death of Christ, is that by which the soul obtains remission of sins, and is the procuring cause of that grace, by whose inward working, Christ comes to be formed inwardly, and the soul to be made conformable unto him, and so just and justified. And that therefore in respect of this capacity and offer of grace, God is said to be reconciled, not as if he were actually reconciled, or did actually justify, or account any just, so long as they remain in their sins, really impure and unjust. Secondly—That it is by this inward birth of Christ in man, that man is made just and therefore so accounted by God. Wherefore, to be plain, we are thereby, and not till that be brought forth in us, formally, if we must use that word, justified in the sight of God; because justification is both more properly and frequently in Scripture taken in its proper signification, for making one just, and not reputing one merely such, and is all one with sanctification. Thirdly—that since good works as naturally follow from this birth as heat from fire; therefore, are they of absolute necessity to justification; though not as the cause *for* which, yet as that *in* which we are, and without which we cannot be justified. And though they be not meritorious, and draw no debt upon God, yet he cannot but accept and reward them; for it is contrary to his nature to deny his own, since they may be perfect in their kind, as proceeding from a pure, holy birth and root. Wherefore their judgment is false and against the truth, that say that the holiest works of the saints are defiled and sinful in the sight of God; for these good works are not the works of the law, excluded by the apostle from justification." Prop. vii. sect. 4.

In the Brief Remarks upon the Interpretation of Holy Scripture, in commenting upon the passage "Verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have

no life in you;"—"He that eateth my flesh and drinketh my blood, dwelleth in me and I in him, John vi. 53, 56;" it is said:

"That the flesh and blood of Christ are here spoken of in relation to his "incarnation and atoning sacrifice, is made abundantly clear by the compari- "son of all the other passages in the New Testament, and especially in the "writings of this Apostle, in which mention is made of that flesh or of that "blood. These passages are numerous; and on careful examination of them, "it will be found that *the flesh always means* his *human body*, that body "which was born, died and rose again; and that his blood *always means* his "*very blood*, which was his natural life and which was actually shed on the "cross for the remission of sins. But how are we to eat this flesh and "drink this blood? are we to comply with the precept literally and bodily? "or will any outward ceremony serve the purpose? Certainly not; for in "explanation of his doctrine, our Lord himself has said, 'It is the Spirit "that quickeneth, the flesh profiteth nothing.' Hence we learn, not merely "that no literal eating or drinking is intended, but that the inward feeding on "him who is the bread of life, on his flesh and on his blood, is an effect pro- "duced by the quickening influence of the Holy Spirit. It is only as we are "blessed with this divine influence that we can truly believe in Jesus Christ "and him crucified; only as we abide under this influence that we can really "know our holy and compassionate Redeemer to be the sustenance of our "souls, our true hope of eternal glory."

It is then stated to be an erroneous and dangerous interpretation of the passage, which spiritualizes the flesh and blood, as well as the eating and drinking. But Robert Barclay says, (Prop. XIII. sect. 2): "The body then of Christ which believers partake of, is spiritual and not carnal; and his blood which they drink of, is pure and heavenly, and not human or elementary." And in speaking of the errors of some professing Christians on this subject, he says: "The first of these errors is, in making the communion or participation of the body, flesh and blood of Christ to relate to that outward body, vessel or temple, that was born of the Virgin Mary, and walked and suffered in Judea; whereas it should relate to the spiritual body, flesh and blood of Christ, even that heavenly and celestial light and life which was the food and nourishment of the regenerate in all ages." Prop. XIII. sect. 4.

"So then," says Barclay, in another place, "as there was the outward visible body and temple of Jesus Christ, which took its origin from the Virgin Mary, there is also the spiritual body of Christ, by and through which, he that was the Word in the beginning with God, and was, and is God, did reveal himself to the

sons of men in all ages, and whereby men in all ages come to be made partakers of eternal life, and to have communion and fellowship with God and Christ. Of which body of Christ, and flesh and blood, if both Adam and Seth, and Enoch and Noah, and Abraham and Moses, and David, and all the prophets and holy men of God, had not eaten, they had not had life in them; nor could their inward man have been nourished. Now, as the outward body and temple was called Christ, so was also his spiritual body no less properly, and that long before that outward body was in being." Prop. XIII. sect. 2.

With the full acknowledgment of all that Christ has done for us in that prepared body, our Society has always borne this clear testimony to his eternal divinity and gracious offices, and also to the Three that bear record in heaven, the Father, the Word, and the Holy Spirit, which three are one. In expressing their views relative to this awful and mysterious doctrine, they have carefully avoided entangling themselves by the use of unscriptural terms, invented to define Him who is incomprehensible, and scrupulously adhered to the safe and simple language of the Holy Scriptures.

But in the Seventh Essay of the Essays on Christianity, which treats of the union and distinction in the Divine nature, the Father, the Son, and the Holy Spirit, are spoken of as *Persons*. For example, it is said on page 199—

"Nor was his divine character less plainly asserted when he spoke of the "Spirit *as a person*, and promised to send him from the Father."

Again on page 393, it is said—

"On a careful perusal of the whole of that sacred volume, he is led to take "a view, 1st, Of the natural and moral attributes of the Supreme Being; 2ndly, "Of the *personality* and unity in him of the Father, the Son, and the Spirit."

So likewise on page 172, the Son is spoken of as

"The mediating *Person* through whom the Father acted both in the for-"mation and in the government of his creatures."

And again on page 185,—

"Now since Jehovah is here represented as the *Person* who should appear in Zion," &c.

When we recur to the confusion and doubtful disputation

brought into the early Christian Church by the use of such terms, and recollect that to our Society the Lord restored a pure language, the language of Holy Scripture, we are persuaded that a departure from it will involve us in similar difficulty, produce confusion, and finally lead to a change in doctrine. In reference to the impropriety and danger of employing these terms when speaking of the Divine Being, our Yearly Meeting says, in "The Ancient Testimony," &c., issued in 1843: "In speaking of the infinite eternal Being, we have always considered it most proper and consistent with his all glorious and incomprehensible existence and attributes, and safest for us finite creatures, to confine ourselves to the language of Holy Scripture. For this reason, and because it tends to perplexity and doubt, the Society has always objected to the use of the terms *person*, and *personality*, in speaking of the Father, the Son, and the Holy Spirit. Man may think by his wisdom and learning to define the Divine existence, and render it more intelligible than the holy men who wrote under the immediate guidance of the Holy Ghost; but we believe that all such attempts will ever be vain and futile, and that it is our duty humbly to receive and rest satisfied with the description of the three that bear record in heaven, given to us in the language of Holy Scripture, without attempting to pry further into this sacred mystery. To speak of the Supreme Being as constituted of three persons, and to attempt to define in familiar terms the relative place and office of each, we believe does not tend to edification, but is calculated to lessen that reverence and fear, which ought always to clothe the mind in speaking of Almighty God; tends to bewilder and confuse the sincere inquirer after truth; and not only leads into unprofitable speculation, but may give ground to the sceptic to cavil at the Christian religion." Page 12.

George Fox makes use of the following language: "And ye professors, who have given new names to the Father, the Word, and Holy Ghost, as Trinity and three distinct persons, and say the Scripture is your rule for your doctrine; but there is no such rule in the Scripture to call them by these new names, which the apostle that gave forth the Scripture doth not give them. And because we do not call the Father, and the Word, and Holy Ghost, by your new names, therefore do you falsely

say, that the Quakers deny Father, Son and Holy Ghost, which we own in those names and sound words in which the holy men of God spake them forth by the Holy Ghost, &c." Doctrinals, p. 446.

And in a work entitled "An Answer to all such as falsely say the Quakers are no Christians," he says, "We believe concerning God the Father, Son and Spirit, according to the testimony of the Holy Scripture, which we receive and embrace as the most authentic and perfect declaration of Christian faith, being indited by the Holy Spirit of God that never errs: 1st, That there is one God and Father, of whom are all things; 2dly, That there is one Lord Jesus Christ, by whom all things were made, who was glorified with the Father before the world began, who is God over all blessed forever; that there is one Holy Spirit, the promise of the Father, and the Son, and leader, and sanctifier, and comforter of his people. And we further believe, as the Holy Scriptures soundly and sufficiently express, that these three are one, even the Father, the Word and the Spirit." Pages 26, 27.

In speaking of the Resurrection, on p. 134 of the Essays on Christianity, it is said—

"First, with respect to the impenitent wicked, their lot *during the separate* "*state* of existence, is described as one of pain and punishment, or in lan- "guage more or less metaphorical, and in what degree it is metaphorical, no "man can pretend to decide, as one of fire and imprisonment. Although "our Lord's parable of the rich man and Lazarus, probably presents to our "view a *fictitious history*, yet we have every reason to allow that the doc- "trines which it so clearly conveys to our understanding, are the doctrines "of absolute truth."

After speaking of the condition of the rich man, the following passage in 1 Peter iii. 18—20, is quoted: That Jesus [Christ] was "put to death in the flesh, but quickened by the Spirit, by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah." In commenting on this text it is said:

"Although this passage is in some respects of doubtful interpretation, it "will, I believe, be found to be explicit as far as relates to the point now "before us. For whether we understand it as declaratory of the doctrine "that Jesus after his crucifixion 'descended into hell,' or as conveying the "far more probable idea, that in his pre-existence and divine nature he

" preached to the antediluvians by his prophet Noah, it is evident that the " apostle speaks of the spirits of that ancient race of sinners as being at the " time when he wrote *in prison.*"

In page 211 of the Biblical Notes, the spirits of the same antediluvians are spoken of as—

" Imprisoned in the mansion of separate spirits, being there reserved for " future and final judgment."

In page 141 of the Essays on Christianity, the subject of the resurrection is thus concluded—

"He [the child of Adam] has within him a never dying spirit; and even " that part of him which is destined to moulder in the grave, shall in the end " be found the seed of a spiritual body, and shall be clothed with incorruption " and immortality. If he is wicked and disobedient, after his death he is re- " served in pain and darkness for the righteous judgment of God. After his " resurrection that judgment will be consummated. If he is righteous, when " he dies his disembodied soul ascends into regions of bliss; when he is raised " from the dead, the whole man will be renovated and will enter into the ful- " ness of the glory of Christ."

In page 385 of the same work it is said—

" He is also assured by prophets and apostles, and more especially by Jesus " Christ himself, that the day is coming, when all who are in the graves shall " hear the voice of the Son of God; when the dead shall actually be raised " even as Christ was first raised; when the souls of men shall be invested " with spiritual bodies, this mortal clothed with immortality, and death " swallowed up in victory."

These passages convey the idea that the soul does not at once after death, enter into a state of everlasting fixedness; that the dust of these bodies may be the seed of a spiritual body; and, if the dead are actually raised as Christ was first raised, that the same body of flesh and blood is to be resuscitated.

There is also in the above passages a latitude of expression, on the mysterious subject of the resurrection of the dead, which is much more likely to give rise to speculation and controversy, than to settle Christians in a firm conviction of the truth of the doctrine.

The Society of Friends has always believed in the doctrine of the resurrection of the dead and of the day of judgment; yet they have not only considered it safest, as on other inscrutable

subjects, to confine themselves to Scripture language; but to be concise in their declarations respecting it.

Robert Barclay says, in his Confession of Faith, using the language of Scripture, "There shall be a resurrection of the dead, both of the just and the unjust—they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."

In the declaration of Faith issued by George Whitehead and others in 1693, it is said, "And as the celestial bodies do far excel the terrestrial, so we expect our spiritual bodies in the resurrection shall far excel what our bodies now are; and we hope that none can justly blame us for thus expecting better bodies than now they are. Howbeit we esteem it very unnecessary to dispute or question how the dead are raised, or with what body they come; but rather submit that to the wisdom and pleasure of the Almighty God." Sewell's History, ii. p. 355.

Receiving and believing the doctrine of the resurrection and judgment of the dead as laid down in the Scriptures of Truth, it is far more desirable to be prepared for that awful day, than, by attempting to be wise above what the holy penmen have recorded, to stir up unprofitable discussion upon the subject.

From its rise, our Religious Society has regarded the institution of the Sabbath day, as a part of the ceremonial and typical law of Moses; and as such has believed it to be abrogated by the coming of Christ, the great antitype, in whom all the types and shadows of that law were fulfilled. Christ himself is the true believer's sabbath or rest. Among the works under examination is one devoted especially to this subject, put forth for the purpose of proving that the institution of the "Sabbath-day" is the result of a "perpetual decree," and that it is "an essential part" of the moral law of God.

In page 52 of this treatise it is said:—

"Every one who is familiar with the ministry of Jesus as recorded by the "Evangelist, must be aware how carefully he guarded the whole moral law

" of God. There can be no question that he was speaking of this law, con-
" tained as it was in the ten commandments, and inscribed on the tables of
" the covenant, when he said, 'Till Heaven and earth pass, one jot or one
" tittle shall not pass from the law till all be fulfilled." * * * "It seems
" impossible to avoid concluding from these passages that the whole moral
" code, as it had been revealed to the Israelites, was to remain in unimpaired
" authority to the end of time; nor does there appear to be any good reason
" why the principle here laid down by our Saviour should not apply to the
" fourth as well as to the other nine commandments."

Again, page 66, it is said, speaking of the day on which Christ rose from the dead:—

" As God the Father hallowed the seventh day, on which he rested, and
" marked it for his own, as the birth day of the world; so the Son of God
" was now distinguishing with peculiar honour the day of the *new creation*, on
" which his lowest humiliation was exchanged for victory, and the atone-
" ment made for sin triumphantly confirmed."

And a little further on:—

" Thus arose and thus concluded the first Christian sabbath."

Again, on page 75.

" All that appertained peculiarly to the Mosaic dispensation had now passed
" away: the shadow was exchanged for the substance; and the day on which
" Jesus rose from the dead had been *hallowed* by the Lord himself *for his*
" *own worship*, and for the rest and religious edification of his believing
" children."

But it is unnecessary to multiply quotations, as the whole work is expressly written to prove, as we have already stated, that the "Sabbath day" is an institution established by a perpetual decree, and that it is an essential part of the moral law of God. But it is evident that Christians do not observe a day, said to be thus consecrated by a perpetual decree; and that, whatever good reasons there are, (and these are many and cogent) for appropriating every seventh day to rest from labour, and to public worship, these reasons are altogether different from those assigned in this work.

The following extract from Robert Barclay's Apology, will show in what light our Society has always regarded the subject, and how incompatible the tenor of this work is therewith. "We not seeing any ground in Scripture for it, cannot be so superstitious as to believe, that either the Jewish Sabbath now continues, or that the first day of the week is the antitype thereof, or the true

Christian Sabbath; which with Calvin, we believe to have a more spiritual sense, and therefore we know no moral obligation by the fourth command, or elsewhere, to keep the first day of the week more than any other, or any holiness inherent in it. But first, forasmuch as it is necessary that there be some time set apart for the saints to meet together to wait upon God; and that secondly, it is fit at sometimes they be freed from their other outward affairs; and that, thirdly, reason and equity doth allow that servants and beasts have some time allowed them to be eased from their continual labour; and, that fourthly, it appears that the apostles and primitive Christians did use the first day of the week for these purposes, we find ourselves sufficiently moved for these causes to do so also, without superstitiously straining the Scriptures for another reason, which that it is not to be there found, many Protestants, yea Calvin himself, upon the fourth command, hath abundantly evinced. And though we therefore meet and abstain from working upon this day, yet doth not that hinder us from having meetings also for worship at other times." Prop. xi. sect. 4.

We cannot but think that the tendency of the following passage is to induce a reliance, beyond what belong to them, on outward forms. It occurs in the Observations on the Distinguishing Views, &c., in the addenda to the chapter entitled "Practical Remarks and Advices on Silent Worship," p. 291; first printed in the seventh edition of 1834, and apparently designed to enforce upon Friends the necessity of greater attention to outward forms, and stated times, of private religious services.

"No one can with any show of reason, deny that our Lord's precept respecting our entering into *the closet, shutting the door*, and praying to our Father who seeth in secret, is to be understood *literally*, and therefore such a practice, as far as circumstances allow, *is universally incumbent* upon Christians. If we would grow in grace and in the knowledge of our Lord Jesus Christ, it must be our frequent practice, especially at the commencement and end of each day, to retire into solitude, and there to seek for ability to pour out our prayers to the Lord with a diligent and fervent spirit. [Nor ought we to forget that *we may be assisted* in the performance of this Christian duty by kneeling down in a deliberate and solemn manner.*] For the practice of kneeling in private as well as in public prayer we have a clear and abundant warrant in Scripture; and it is surely a blessed circum-

* The passage between brackets is omitted in an edition printed in New York in 1840.

" stance when our whole man, body as well as soul, is reverently bowed be-
" fore the Lord our God. It has often been remarked that the secret breath-
" ing of the soul, and the inaudible sigh of the broken spirit, are prayer in the
" sight of God; and this is certainly true, but we ought not to rest satisfied
" with these *alone*. Prayer flowing from the heart, and yet flowing *in words*,
" was plainly commanded by our Saviour, when he said, 'After this manner,
" therefore, pray ye, Our Father,' &c."

"To the occasional use of the prayer which our Lord condescended to re-
" cite, I cannot conceive that any reflecting Christian can for a moment ob-
" ject; and I believe that our children ought to be accustomed to it from early
" life. Yet I do not understand our Lord's words as rendering *this form*
" imperative; but only as enjoining upon us to pray after this manner, that is
" in such clear and emphatic words, as shall plainly express our humble ado-
" ration of God, and our earnest entreaty for his grace and preservation."

The following quotation from Barclay's Apology, will show the difference between the views inculcated in the above extracts, and those of our Society:—

" We freely confess that prayer is both very profitable and a necessary duty, commanded, and fit to be practised frequently by all Christians; but as we can do nothing without Christ, so neither can we pray without the concurrence and assistance of his Spirit. But that the state of the controversy may be the better understood, let it be considered first, that prayer is twofold, *inward* and *outward*. Inward prayer is that secret turning of the mind towards God, whereby being secretly touched and awakened by the light of Christ in the conscience, and so bowed down under the sense of its iniquities, unworthiness and misery, it looks up to God, and joining with the secret shinings of the seed of God, it breathes towards him, and is constantly breathing forth some secret desires and aspirations towards him. It is in this sense that we are so frequently in Scripture commanded to pray continually; which cannot be understood of outward prayer, because it were impossible that men should be always upon their knees expressing words of prayer, &c. Outward prayer is, when as the spirit, being thus in the exercise of inward retirement, and feeling the breathing of the Spirit of God to arise powerfully in the soul, receives strength and liberty by a superadded motion and influence of the Spirit to bring forth either audible sighs, groans or words, and that either in public assemblies, or in private, or at meat, &c." * * * "As then *inward prayer is necessary at all times, so*, so long as the day of every man's *visita-*

tion lasteth, he never wants some influence less or more for the practice of it." * * * "But because this outward prayer depends upon the inward as that which must follow it, and cannot be acceptably performed, but as attended with a superadded influence and motion of the Spirit; therefore cannot we prefix set times to pray outwardly, so as to lay a necessity to speak words at such and such times, whether we feel this heavenly influence and assistance or no; for that we judge were a tempting of God, and a coming before him without due preparation."—Prop. xi. sect. 21.

A passage liable to similar objections with that taken from "Distinguishing Views," is to be found in the "Essay on Love to God," p. 77, where it is said:—

"Husbands and wives, parents and children, brothers and sisters, should "be helpers of each other's faith and joy; and should account it a privilege "of no trifling value, to frequent the throne of Grace in each other's com- "pany. With respect to our children, more particularly, it is surely our "duty, by watchful instruction, and sometimes by uniting with them in their "private religious exercises, to train them in the habit of daily prayer, just "as we see the parent bird, by frequent example and experiment, teach- "ing and inducing her young ones to use the wings which God has given "them."

Again, in "Brief Remarks," it is said—

"That the name of God, as spoken of in Scripture, sometimes denotes his "characteristic attributes, and among others his power, will easily appear, "from a reference to the Concordance. But it is by no means true in general, "as we sometimes hear asserted, that name means power."

After reciting several texts, wherein to attach such a meaning to the term name, is said to tend "in a very dangerous degree, to obscure, and even nullify other cardinal truths, to which these passages unquestionably relate," the following is given as the concluding example.

"A similar perversion is sometimes applied to the precepts and promises "of our Lord, respecting prayer in his *name*. 'Verily, verily I say unto you, "whatsoever ye shall ask the Father in my name, he will give it you,' "John, xvi. 23. The meaning [it is added,] of such passages, is too clear to "admit of dispute. If we may venture to illustrate the subject by a reference "to the common intercourse of life, it may be remarked, that to ask a favour "of *A.* in the name of *B.*, is to make use of the authority or interest which "*B.* has in *A.* in order to obtain that favour. Thus to pray to the Father in

" the name of Jesus, can surely be nothing else than to offer our petitions to " God, on the authority of Jesus, and to plead his interest with the Father, " or in other words, to pray in sole dependence on his all-availing mediation. " This must be regarded as one of the highest privileges of the Christian " believer; but does it not tend to deprive us of this privilege to assert, that " to pray in the *name* of Jesus, means only to pray under the influence of the " Spirit of Christ? That the Holy Spirit graciously *assists* the prayer of the " Christian, and that we cannot pray aright without his influence, is indeed " unquestionable; but why should any one attempt to support this truth by " so wresting Scripture as to banish from our view another truth, equally " certain and equally important! Why should we countenance a gloss, " which cannot fail to encourage the *notion*, that prayers which contain *no* " *reference*, either expressed, or implied, to the mediation of Christ, are never- " theless *acceptable*, because they are still offered, as it is supposed, in the " name of Christ."

The interpretation thus given to the text, and the sentiments thus expressed, are evidently at variance with those held by our Religious Society. Friends have always understood the words "*in my name*," as used in the passage, "Whatsoever ye shall ask the Father in my name, he will give it you," to have the same import as in that where our Saviour says, "Where two or three are gathered together in my name, there am I in the midst of them;" and that our ancient Friends uniformly held the expression, in these and similar instances, to mean *power*, is too well known to need much proof. Thus Robert Barclay says in his proposition on Worship, sect. 7. "So watching in a holy dependance upon the Lord, and meeting together, not only outwardly in one place, but thus inwardly in one spirit, and in one name of Jesus, which is his power and virtue," &c.

And Isaac Penington, in speaking of praying in the name of our Lord Jesus Christ, through whom alone we have access to the Father, says, in an epistle to Friends at Horton, "A second thing wherein professors grievously mistake, is, about praying in the name of Christ; in which name he that asketh, receiveth; and out of which there is no right asking of the Father. They think that *praying in the name of Christ*, consists in using some outward words, as 'Do this for thy Son's sake,' or, 'We beg of thee in Christ's name;' whereas that in the heart which knoweth not the Father, may use such words; and that which is taught of the Father to pray, and prayeth in the Son, may not be led to use those words. The name wherein the asking and acceptance is, is

living; and he that prayeth in the motion of the Spirit, and in the power and virtue of the Son's life, he prayeth in the *name*, and his voice is owned of the Father, and not the other who hath learned in his own will, time and spirit, to use those words relative to the Son." Letters, p. 337.

If the sentiment expressed in the latter part of the passage quoted from the "Brief Remarks" were correct, viz., that no prayers can be acceptable, which contain no reference either expressed or implied, to the mediation of Christ, it would necessarily preclude all those who, in the providence of the Almighty, are cut off from a knowledge of Christ's manifestation in the flesh, from coming before him acceptably in supplication. Nay, how could any one, in such a case, rightly make use of the prayer which our Lord himself gave as an example to his disciples, seeing that it contains no such reference?

The passages here brought together, contain sentiments in many respects at variance with those held by our ancient Friends, and always professed by our Religious Society. There are others of similar character scattered throughout these works, and many which are unsatisfactory, either on account of the want of clearness and consistency with our principles, or containing terms which Friends do not approve. That in various places Christian doctrine is supported on Scriptural ground, is undoubtedly true; and it may be owing to this circumstance that many, even in our own Society, have not appreciated the weighty objections, to which in many respects these writings are liable.

We believe the sentiments contained in the passages which we have quoted, have had an injurious influence, in producing feelings of division and discord among Friends; and however these feelings may have been increased by other causes, they are, we believe, mainly to be attributed to the publication and circulation of those writings. Although such works may be put forth under the plea of the author's sole responsibility, it cannot be expected that this will be availing. The members will inevitably be brought into collision of sentiment, in relation to the correctness of the views, the right of the authors to promulgate them, and of the meetings to which they belong, to justify them in it.

Thus, in addition to the danger of weakening the stability of

the members in the acknowledged faith of the Society, feelings of unkindness and jealousy are engendered; those who feel themselves bound firmly to withstand all innovation, may be charged with intolerance and prejudice, and be regarded with distrust by others, who appear to deem the departures from our faith to be of trivial importance, but who may not have adopted the opinions which they do not as yet openly condemn. One inevitable consequence which attends all innovation upon its religious principles, is the injury to the unity and harmony of the Society. Not only is the Society laid open to great unsettlement and confusion, and the peace of families, and the preservation and growth of individuals in the blessed Truth, greatly endangered; but by allowing the first wrong to pass uncondemned, the way is open for further departures from the scriptural doctrines which Friends have believed and maintained from the beginning.

Another author, likewise a member of our religious Society, has exemplified this in the publication of a work, entitled "An Inquiry into some parts of Christian Doctrine and Practice, having relation more especially to the Society of Friends: London, 1841"—in which the author professes to give his views in relation to "various important matters of doctrine and practice, either more or less peculiar to our Society, or specially treated of by some of its most esteemed writers;" and to point out what appeared to him "mistaken or erroneous views in the writings of some of our early Friends; showing also, as occasion required," what he esteems "their natural tendency and experienced effects." This author alleges, that in examining some of those writings, both historical and doctrinal, which have been most esteemed among us, he "found the truth contained in them mingled with no inconsiderable portion of what appeared [to him] to be mistaken interpretations of Scripture, and erroneous or defective statements of some parts of Christian doctrine;" and in reference to those worthies among our early Friends, whose writings have been always approved and adopted by the Society, and against which his attack is directed, he says:—

"If their reputation should seem in any degree lessened by what I have "done, let it be borne in mind, that this effect has reference to their character "as interpreters of Scripture and expounders of Christian doctrine, not as

"devoted followers and faithful servants of Christ. I am persuaded, after "much examination and reflection, that their claim to deference in the "former character has in past times been too largely and implicitly admitted "among us, and that this has been, and in some degree still is, a source of "serious injury to our Society and to the cause of truth itself." Page xx.

The deference here alluded to, has arisen from no exaggerated estimate of those worthies as men of learning, or as being deeply skilled in biblical criticism, though some of them were not lacking even in these respects; but because, being given up unreservedly to obey the commands of Christ, their writings, and the whole history of their lives and religious labours, give evidence, that He was pleased by the revelation of his Holy Spirit, to cause them to know of his doctrine, and to instruct them in the mysteries of his kingdom. So that in treating of the things which belong to the gospel, it is manifest that they speak of that which they have looked upon, and their hands have handled of the word of life. And it was observable, that however differently circumstanced as to outward condition in life, natural abilities, or mental acquirements, though often widely separated and unknown to each other, they yet promulgated the same doctrine, and upheld the same testimonies, insomuch that they themselves could but acknowledge that it was the Lord's doing and marvellous in their eyes.

From this work we take the following extracts:—

"The Scriptures are to be regarded as the means appointed by God, for im- "parting to us, either directly or indirectly, the knowledge of those truths "which are recorded in them: and consequently that we are not entitled to "expect that these truths will be made known to us *in any other way* than "through their medium." Page 9.

In reference to the opinion advanced in the passage just quoted, it is said:—

"And if it be so, it necessarily involves a consequence of vast practical "moment—the obligation which rests upon us individually, according to our "several circumstances and capacities, to search the Scriptures, as being the "divinely authenticated record, and *to us, the appointed source* of that truth "which was taught by Christ and his apostles." Page 13.

Again, in referring to the expression of R. Barclay, where, in speaking of instrumental means, and particularly of the Scriptures,

in relation to the true knowledge of God, he says, "the question is not, what may be profitable or helpful, but what is absolutely necessary," this author remarks—

"Now on this I would observe, that if we consider the question as a practi-
"cal one, having relation to mankind at large, we find that the intervention
"of outward means is in reality, not merely profitable and helpful, but even
"*absolutely necessary* in order to the attainment of the true knowledge here
"referred to." Page 225.

If the assertions thus made were true, there would be no possibility of obtaining that knowledge of God which is life eternal, but through instrumental means; and the knowledge of the Scriptures would become essential to salvation; and being "the appointed source of truth," we might satisfy ourselves at all times of being under the teaching and guidance of the Holy Spirit, by reading and studying them.

Referring to the passage in which George Fox, speaking of the doctrines which were opened upon his mind, says, "this I saw in the pure openings of the light, without the help of any man, neither did I then know where to find it in the Scriptures, though afterwards searching the Scriptures I found it," this author remarks—

"If such was really his impression, I am constrained to believe it was a
"mistaken one." Page 251.

If, as is here supposed, our honourable elder George Fox, was so entirely mistaken in his belief of the source, *from* which and *by* which, he derived his knowledge of the truths of the gospel, would it not necessarily follow that, if not an imposter, he was labouring under a grievous delusion?—either of which conclusions is contradicted by the whole tenor of his life, and the results which accompanied and have followed his labours.

Commenting upon, and expressing his disapproval of the terms of the fifth proposition in Barclay's Apology, in consequence of his application of the term Light in reference to Christ; after giving what he calls, a condensed view of the doctrine of the Universal Light as set forth by Barclay, it is said:—

"Even were we to understand it [the doctrine of the universal light] as
"meant to be simply identical with that of the Holy Spirit, I think it would

" still be open to objection as implying that *in some sense* the Spirit dwells " in all men, even in the unregenerate." Page 270.

Commenting upon the text, "That was the true light which lighteth every man that cometh into the world," it is said:—

" The context of the passage plainly shows that these words refer to our " Lord Jesus Christ. It is manifestly he himself who is here, as in many " other places, especially in this Gospel, spoken of as the Light. Hence I " cannot regard it as affording any evidence that the term Light is used in " Scripture to denote a spiritual principle, or as teaching that such a principle " is placed in the hearts of all men." Page 276.

Again he says—

" On grounds such as these I conclude that in the passage now under con- " sideration, Christ is called the true Light, with a direct reference to his " manifestation in the flesh; and that the expression 'lighteth every man,' " refers to the blessings enjoyed by those who truly believe in him and his " gospel." Page 279.

Objecting to Barclay's application of the text, " For the grace of God that bringeth salvation hath appeared unto all men," as proving the universality of divine grace, it is said that—

" The context plainly limits it to such as have been instructed in the doc- " trine of God our Saviour, and shows that the apostle employed it not to " denote the whole human race, but for the purpose of declaring that this " *doctrine* was alike addressed to every age, sex, and condition of men, without " exception or distinction." Page 284.

So likewise, referring to the text, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you, &c.," it is said:—

" I must object to a view of the subject which represents the heavenly gift " thus designated, and the capacity of discerning between truth and error, " which pertained to it, as being derived from an immediate revelation with- " out the intervention of instrumental means." Page 233.

A belief in the doctrine of the universal and saving light, has always been firmly maintained by our religious Society. It is plainly asserted in the declaration respecting Christ, " that was the true Light which lighteth every man that cometh into the world;" and is also set forth by the apostle where he says, "For the wrath of God is revealed from heaven against all ungodliness and un-

righteousness of men, who hold the truth in unrighteousness; *because that which may be known of God is manifest in them, for God hath showed it unto them.*" But this writer not only denies this saving light to be in all men, but that even in believers, those who possess it, it is insufficient to discriminate between truth and error without "the intervention of instrumental means."

Respecting the Gospel, and that salvation which it offers, the following opinions are expressed:—

"If this general description of the Gospel of Christ be correct (and it will "I believe be found to be that which is presented to us in Scripture) the way "of deliverance which it proposes, must necessarily have respect to those "who hear it: and these we know form only a part of mankind." Page 45.

Again:—

"Further, if we examine the volume of Scripture, we shall, I think, see "reason to conclude, that as a general principle, the discovery which it makes "of the divine counsels in relation to the eternal interests of men, has refer- "ence to those to whom its contents are made known, and not to the human "family at large. Nor can we be surprised at this. The truths which God "has revealed to man through the Scriptures, are not designed to gratify his "curiosity, but to effect important practical results. Hence as these truths "are in the nature of things addressed to those who read or hear them, so do "they especially relate to the spiritual condition and prospects of such; not "referring to those of the rest of mankind any further than is necessary for "the accomplishment of the Divine will, that those who have the knowledge "of God's revealed truth should communicate it to their less privileged fellow "men.

"Thus while the Scriptures of the new Testament declare, that all men "have sinned, and are thereby children of wrath, that the gospel of Christ is "a way of salvation applicable to the condition and wants of all, that it is the "will of the most High that it should be published to all, and that deliver- "ance from the wrath to come, is contingent on its being believed and obeyed "by those who hear it; they do not profess to unfold the final destiny of those "to whom it is not made known.

"In stating this as a general truth, I am, however, very far from meaning "to imply that the Scriptures afford no data whatever for arriving at a con- "clusion in regard to the question now before us. It appears to me, that so "far as relates to their testimony, the subject is left in such a position as to "admit of our safely taking either of two courses in regard to it. On the one "hand, they who judge it to be wisest or safest to leave all consideration of it, "as a matter not expressly revealed by God, confiding in his perfect wisdom "and goodness, are doubtless fully justified in so doing. On the other, they "who think themselves called upon to entertain it, for the purpose of vindicat- "ing the Divine goodness in opposition to the fearful assumption that all who

" are ignorant of the gospel of Christ, are thereby necessarily excluded from " the benefit of his salvation, will not only find in Scripture ample means for " that purpose, but also sufficient ground for giving a general affirmative " answer to the question above proposed." Page 59.

After stating these opinions, the reasons are given upon which, the author says, he conceives we are justified in concluding that *a way* of salvation is open to all mankind; but that the evidence upon which this conclusion rests, is such, as should lead us to hold it modestly, and cheerfully indulge those who may think it safer, in the absence of any express revelation, to leave the matter, as one respecting which they are neither required nor qualified to form a decided judgment, the matter being one which after all cannot perhaps be regarded as of absolute certainty. Such views as are here expressed cast a doubt in relation to the possibility of the salvation of those who have not the knowledge of the Scriptures: nor are they consonant with the doctrine held by our Society, as set forth in the following passage from Robert Barclay's Apology. "Therefore Christ hath tasted death for every man: not only for all kinds of men, as some vainly talk, but for every man of all kinds; the benefit of whose offering is not only extended to such who have the distinct outward knowledge of his death and sufferings, as the same is declared in the Scriptures, but even unto those who are necessarily excluded from the benefit of this knowledge by some inevitable accident; which knowledge we willingly confess to be very profitable and comfortable, but not absolutely needful unto such from whom God himself hath withheld it; yet they may be made partakers of the mystery of his death (though ignorant of the history) if they suffer his seed and light (enlightening their hearts) to take place (in which light communion with the Father and the Son is enjoyed) so as of wicked men to become holy, and lovers of that power by whose inward and secret touches they feel themselves turned from the evil to the good, and learn to do to others as they would be done by; in which Christ himself affirms all to be included. As they have then falsely and erroneously taught, who have denied Christ to have died for all men: so neither have they sufficiently taught the truth, who affirming him to have died for all, have added the absolute necessity of the outward knowledge thereof, in order to to obtain its saving effect." Prop. VI.

In treating upon the doctrine of freedom from sin, the following language is used :—

"These expressions [freedom from sin, and the service of God and of righte-
" ousness] cannot mean in their general application, a state of things in which
" men are wholly delivered from the power of sin, and found habitually ren-
" dering a perfect obedience to the law of God. We know certainly that this
" was not the case with at least the greater part of those whom the apostle
" addressed as being made free from sin; any more than it is now the case
" with those whom on scriptural grounds, we justly recognize as servants of
" God." Page 84.

From this exposition it would follow, that scripturally speaking, a man may be a servant of Satan, while on scripture grounds he is justly recognized as a servant of God.

Again, in controverting the position laid down in Barclay's proposition concerning Perfection, that persons may be free from actual sinning and transgressing the law of God, and in that respect perfect, it is said :—

"If, instead of looking at the subject as a question of possibility, we regard
" it in a practical point of view, and with relation to actual experience, I
" believe we shall hardly be prepared to admit what is stated in the proposi-
" tion." Page 348.

Again :—

"But can we venture to say, that there is, or indeed ever has been, a class
" of persons thus living free from actual sinning? I do not think either that
" experience and observation warrant our going so far, or that we have any
" sufficient authority for it in Scripture." Page 348.

If the positions taken in the extracts given, were true, it must follow, either that men never are wholly delivered from the power of sin in this world, or that freedom from sin is compatible with the occasional commission of sin, which is a contradiction in terms. It is the pure in heart only who shall see God. The heart must therefore, at some time, be made completely clean, in those who are prepared to enter his presence; and the same power which cleanses and makes pure, is able to keep the temple where he dwells, free from spot or blemish.

Speaking of the baptism *with water* practised in the primitive church, it is said, in p. 117—

"The baptism which was thus practised in the apostolic age of the Church,

" has been generally, and *I believe justly*, regarded as that of which our " blessed Lord spake in his parting commission to the eleven apostles"—

—when he directed them to baptize in the name of the Father, and of the Son, and of the Holy Ghost. It is, however, admitted by this author, that water baptism was not thus instituted as an ordinance to be *perpetually* and universally observed among Christians. But the arguments adduced are altogether insufficient to prove that the baptism then commanded by our Saviour, was not to be perpetually and universally requisite for all his true disciples. Water is neither mentioned nor implied in the injunction, nor is there any limit to the baptism commanded.

After speaking of the belief of Friends that the gift of prophecy, or that of speaking unto men to edification, under the immediate influence of the Holy Spirit, is still continued, and expressing his unity with it, as a part of their testimony to the spiritual character of the Gospel dispensation; it is added, page 380—

" At the same time I must express my belief that from its [the Society of " Friends] rise, there has existed among its members more or less of a defec- " tive apprehension of the circumstances under which spiritual gifts are *now* " exercised in the church; by reason of which, the appointed connexion " between the exercise of ministry and the use of the Holy Scriptures, as *the* " *means provided for instructing the Church* in divine truth, has not been in " the general fully appreciated."

Again, the writer, after alluding to what he believes to be a mistaken estimate both of the place assigned to direct revelation in the present economy of the Church, and also of that allotted to the Holy Scriptures, says—

" It is manifest that in whatever degree such a defective view of the " subject prevailed, it could not fail to have a hurtful influence on the charac- " ter of the ministry. By preventing the Scriptures from being distinctly " regarded as *the appointed source* from which ministers are to derive their " knowledge of the truths which they declare, it would almost necessarily " interfere in some degree or other, with such an use of them as this appoint- " ment demands." Page 380.

Again, in page 383—

" Were the important principle more distinctly recognized, that the Holy " Scriptures are *the appointed means* for conveying to the Church the know- " ledge of divine truth, it would naturally lead to a more careful examina-

" tion of their contents, and an increased disposition to make use of such " helps, for ascertaining their true meaning, as are placed within our reach. " In this way a more correct apprehension of some matters of doctrine, and of " the meaning of many parts of Scripture, would gradually pervade the body " at large; and would extend to individuals whose circumstances or habits " of mind necessarily disqualify them for much personal application to the " study of the sacred volume. I must, however, be permitted to express my " conviction, that the benefit to be expected from such a course cannot be " fully obtained, without a greater degree of freedom from *undue deference* " to the views and modes of expression adopted by *our early Friends*, than " has hitherto been common amongst us."

Although it has always been the religious concern of our Society, to recommend to ministers and others the diligent and frequent perusal of the Holy Scriptures, yet to set persons occupying the station of ministers to work studying the Bible, in order to learn those truths which they are to communicate to their hearers, and to urge them, for the purpose of ascertaining the true meaning of the Scriptures, to examine and compare the various commentaries and criticisms upon them, put forth by learned men; while the idea is held up that the exercise of spiritual gifts is not the same now, as formerly, and that there is, in the Society, a mistaken estimate of the place assigned to direct revelation; is calculated, if acted upon, to degrade the character of the office, and to produce a wordy, lifeless ministry in the Society. The gift, and the qualification to exercise it, must be derived immediately from Christ, the Head of the Church; and every truly anointed minister of the Gospel, exercises his gift, " not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." His speech and his preaching are not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that the faith of the hearers may not stand in the wisdom of men, but in the power of God.

When remarking upon the duty of private prayer and the true warrant for it, that words are not essential to it, and that men may be much under the influence of the spirit of prayer, when language is not uttered; he says:—

" I must, however, believe, that such utterance, accompanied by a suitable " posture of the body, is the natural and appropriate expression of the feelings " of the heart, and that it is ordinarily implied when prayer is spoken of in " Scripture. Indeed, so intimately are the spiritual and corporeal parts of

" our constitution united, that while the emotions of the soul prompt to the " utterance of the lips, the latter is often found, in its turn, *to be a means of* " *increasing the fervor and strength* of the former." Page 378.

On this principle, the passions might be wrought up to a high pitch, and those who are readily warmed by a fire of their own kindling, might imagine their performances to be the effectual fervent prayer that availeth much, but, after their creaturely efforts, lie down in sorrow.

The following are given " as some of the evil consequences," which the author believes to have resulted from what he styles " the defective and incorrect views," promulgated by our early Friends, and retained by the Society, viz.—

"The Holy Scriptures, have not in the general been suffieiently regarded " and used among us as the appointed reeord of Divine truth, and *the source* " from whieh the knowledge of it, is to be derived by the Chureh"—" the " introduction among us of imperfeet, not to say erroneous views in regard to " some important parts of Divine truth,"—" an undue estimate of the plaee " assigned to immediate revelation in the economy of the Church, with an " inadequate one of that which belongs to the volume of inspiration,"—" a " disposition in those who held them, to form too high an estimate of the " spiritual authority under whieh they spoke, wrote and aeted,"—and lastly, " the influence which extreme views respecting immediate revelation have " had upon the ministry among us, and the erroneous estimate of its charaeter " and authority, to which they have sometimes led." Pages 253, 4, 6.

As a general charge against the Society, it is said :—

" Looking at the past history of our Soeiety, it eannot, I think, be said, that " the Lord Jesus Christ, in his various eharacters and offices, has always had " that plaee in our general views of doetrinal truth, our ministry and writings, " whieh he has in the sacred volume, and which seems inseparable from the " method appointed by divine wisdom for carrying on the Lord's work in the " earth, namely, the preaehing of salvation through faith in his name." Page 312.

Besides the attack upon Barclay's Apology, of which the author states " he has made most use," because, among other reasons, " it is altogether the work which has had in past times, and which yet continues to have, the greatest amount of influence, either direct or indirect, upon our doctrinal views and modes of expression ;" there are attempts made to controvert doctrinal statements of George Fox, William Penn, Thomas Story, John Richardson, and Richard Claridge.

The quotations given will exhibit some of the writer's views on

Christian doctrine and practice; and although there are in the work, acknowledgments of the immediate influence of the Holy Spirit, and of the necessity therefor, yet the sentiments contained in the passages quoted above, and others advocated throughout the work, are repugnant to the doctrines of the Gospel, as held by our Religious Society. The Appendix abounds with charges against the writings of our early Friends, and with cavils at the interpretations of Scripture passages given by them, and always received by the Society. We feel ourselves bound to bear a decided testimony against the tenor of the whole work; to declare our unshaken belief in the doctrines of the Gospel as promulgated by our early Friends, and to deny the charges preferred against the founders of our Religious Society, and the excellent works which they have left behind them. Were the Society to conform to the unscriptural opinions advocated in the work under notice, it would be carried back to the beggarly elements, to the institution of a ministry dependant upon human talents and learning, influenced by the various jarring commentaries upon the Holy Scriptures now existing in Christendom; and that most precious freedom from reliance upon outward means, would be lost, in which we are enabled to sit down together in solemn silence, and worship the Father in spirit and in truth, without the intervention of words. Thus the very existence of the Society would be destroyed.

We think it right to revert to an allegation in a quotation from one of the works first brought into view, in which it is said that mistakes in the interpretation of certain Scripture texts, gave countenance to the errors of those who seceded from the Society in America, and aided "in the tremendous process" of their heresy. These alleged mistakes, as has been shown above, are the views taken by our early Friends of those texts. That the seceders attempted to wrest many passages from the writings of our early Friends, to support their own opinions, is true; but those excellent writings were fully cleared at the time, from the imputations thus attempted to be cast upon them.

We reject the pernicious errors of those who seceded from us, and of all who deny the divinity of our Lord and Saviour Jesus Christ, regarding him as a mere man, and who do not admit his

death upon the cross to be the one great, universal offering and sacrifice for peace, atonement for sin, and reconciliation between God and man. In teaching that the gift of the Holy Spirit was not the purchase of that sacrifice, whilst they still professed a belief in the guidance of the light of Christ, they were led by their own benighted reason and imagination: and we testify that they who entertain these unsound doctrines, have departed from the teachings of the Holy Spirit, which would have preserved them in the doctrines of Christ and his apostles. And we further testify, that a belief in, and faithful submission to, the inward manifestation of the light of Christ, which lighteth every man that cometh into the world, would never lead any one to deny Him in his incomprehensible fulness, as he is glorified at the right hand of the Father, nor to limit him to his spiritual appearance in the heart.

But we also object to many of the opinions and sentiments contained in the works under examination; and believing with Robert Barclay, that one of the main characteristics of a true Church, is to bear a joint testimony, not only "for the truth," but also "against error," thus becoming "as one family and household;" we hold it to be not merely the privilege, but the religious duty of all, whose eyes are opened in the light of Christ to see these things as they really are, to warn, and put their brethren in religious fellowship upon their guard, against opinions leading to consequences dangerous to the integrity of the Society, and by the adoption of which the gracious designs of the blessed Head of the Church, in raising us up to be a people, might be marred or impeded.

A fundamental point of Christian doctrine, which our Society has always felt itself required to insist upon, as being of essential practical importance, is that of the necessity of attending to and obeying the immediate manifestations and teachings of the Holy Spirit in the heart. The beginning of the work of religion must be there. The Holy Spirit appears in the mind of every man, as the swift witness against sin: and it is in the light of its teaching that man comes to see the exceeding sinfulness of sin; true repentance and contrition, and the strength to forsake sin, are its gifts: as we regard its manifestations and obey its voice, we shall be led along in the path of duty, from knowledge to knowledge of the will of our Heavenly Father concerning us: we shall

experience Christ Jesus to be made unto us of God, wisdom, rightcousness, sanctification and redemption. It is in the path of steadfast humble obedience, in which there is a growth in the Truth from stature to stature, that we are qualified rightly to understand the doctrines of the Gospel as laid down in Holy Scripture, and to be made partakers of the precious promises which they contain. While the mysteries of the kingdom are hid from the wise and prudent, they are revealed to the children of the Lord as he sees fit; and thus their faith does not stand in the wisdom of man, but in the power of God, manifested in their souls. The same divine Spirit which inspired the holy men to write the Scriptures, not only leads the disciples of Christ to a full belief of the sacred truths they contain, but also prompts to the frequent and serious perusal of them. The more faithful any are to the internal manifestations of the Spirit of Christ Jesus, the more will they love to read and meditate upon the sacred truths recorded therein, and conform their lives thereto; that they may be made wise unto salvation, through that faith of which He is the holy Author.

Yet as simple unquestioning obedience to the secret manifestations of the light of Christ in the heart, is the unfailing accompaniment of this faith, and as the substance of all religion is a holy self-denying life in the fear of God, our early Friends insisted upon the latter, both in their writings and discourses, as the thing of primary importance, and immediately concerning the salvation of the soul. But by insisting upon the paramount importance of the knowledge of doctrine, and the study of the Bible, a proficiency in these things may come to be regarded, equally at least with the taking up of the cross and the denying of the world, as the evidence of religious growth and attainment.

It is in this respect that such views tend to undermine the life of religion in the Society; and they do this, even when the form of sound words may be adhered to, and there may be no heresy in doctrine distinctly avowed. For such is the deceitfulness of the human heart, and the subtlety of the unwearied adversary, that man may imagine himself to be a believer in Christ, justified by his blood, and saved by his imputed righteousness, merely because he believes the doctrines of Holy Scripture; while he has never known the flaming sword, that keeps the way of the tree of

life, to pass upon the transgressing nature, separating between the precious and the vile, and making him a true believer in Christ from the inward heartfelt knowledge of him as the wisdom of God and the power of God, that has brought him out of his fallen condition, and restored him to the paradise and image of God, which was lost by transgression. There is hence a danger of separating what our blessed Lord has done for us without us, from what it is indispensable to experience him to do for us within us; and of thinking that a man may be a true Christian because of his religious belief, and without his doing the will of God through submission to the power of the cross of Christ.

A religion adopted from study and reason, and stored in the memory, is, after all, so far as the individual is concerned, mere opinion, unstable and fluctuating, wanting in that clear and certain conviction which springs from heartfelt experience, and without that hold upon the conduct which marks the faith of the true disciple.

Not being grounded on the inward work of Christ upon the soul, this religion of sentiment rather than of experience, does not make obedience in the day of small things the essential condition of greater attainments; but rather reasons away these little requisitions of duty, as things of small account; and so tramples under foot the cross of Christ, and consents to an alliance with the spirit, and the pursuits, the maxims, and the manners of the world.

Being in its nature self-active and superficial, it may lead the preacher to frequent speaking in our solemn assemblies, without sufficiently regarding the indispensable necessity of waiting upon Him who is mouth and wisdom to the rightly anointed minister. Instead of speaking of what his eyes have seen, his hands have handled, and he himself has really tasted, of the word of life and of the powers of the world to come, under the putting forth of the Shepherd of the sheep; his preaching may be dry doctrinal discourses, or efforts of human rhetoric, unaccompanied by the baptism of the Holy Spirit, even though set off in the form of sound and scriptural words.

This religion of sentiment and opinion, if it supplants, in those who are called upon to sustain the order and discipline of the Society, the influence of the heart-changing and illuminating power of the Spirit of Christ, effectually blinds the eye, and dis-

qualifies the mind for judging rightly in the important concerns of the Church.

As it affects the minister, so must it affect the elder; who would be no longer prepared to try words as the mouth tasteth meat, or to distinguish the plain unsophisticated gospel ministry, which stands in the demonstration of the Spirit and of power, from the rhetoric of the fluent preacher, which fails to wound the man of sin.

Should this superficial religion prevail, it would introduce the spirit and the maxims of the world into the very bosom of Society. Our meetings for worship, instead of being held in the name and power of Christ, might be rendered opportunities for bold and popular preachers to lead astray the people from the true fold. Having rejected the Guide of life, we should be left to choose our own paths, and should inevitably fall into confusion and error. For if we cast aside our fundamental principle of the guidance of the Holy Spirit, and the government of the Head of the Church, we shall assuredly become the prey of unbelief and anarchy.

The present is a day of deep trial and sifting within our borders. The enemy of truth and of the soul's salvation, has succeeded by various strategems in marring the beauty and peace of Zion, and it behoves all those who are desirous of seeing the waste places built up, and the former paths restored, to put shoulder to shoulder, and walking by the same rule and minding the same thing, rally to *first principles*, and labour harmoniously in the great work of our day. It is from a fervent desire to be found thus engaged in the Lord's work, and from no wish to cast censure upon individuals, that we have felt ourselves constrained to make the preceding exposition; and it is our earnest desire, that all our members, while showing feelings of kindness and true Christian charity towards each other, may be aroused to a clear sense of the danger which threatens our Society, and be willing, humbly and fervently to enter into an examination, how far they are contributing to hasten or to avert it.

The Lord will have a tried people to show forth his praise. And if we are not willing to maintain our allegiance to him, if we let fall the banner which he has given us to display because of the truth, we shall be rejected; and others will be raised up who will exalt those pure doctrines and testimonies which the Lord Almighty

qualified primitive Friends to live up to, and to preach with holy zeal, in the pure language which was restored to them.

Against these dangers which threaten the Church, there is but one defence—a hearty and practical return to First Principles. The light of Christ which shineth in every heart, which is the swift reprover of sin, and shines more and more in the humble and obedient soul unto the perfect day, will, if we follow its guidance in all things as it makes them manifest, lead us into all truth and unto all humility and holiness.

Were we enabled, through Divine favour, to come up more fully to that degree of watchfulness and obedience which our predecessors in the truth experienced, how great a change would take place among us! How circumspect would be the conduct, how guarded the conversation of our members! Their desires being after the things that pertain to the soul's salvation, they would not suffer the pursuit, and the accumulation or the pleasures of riches, to engross their affections. Keeping before them the fear of the Lord, and the blessed precepts and example of the Divine Master, they would be marked by self-denial, moderation and humility in all their walking. Our testimony to Christian plainness and simplicity would be maintained in the avoiding of a compliance with the customs and fashions of the world, in the furniture and decorations of our houses, and in our manner of living and entertaining company; compliances which have long been increasingly prevalent with many among us, and which feed the vanity and pride of the creature, and render the lives of those who thus conform to the customs of a vain world, a practical contradiction to their holy and self-denying profession.

This humble consistent walking, a godly zeal, the love of each other in that fellowship which is in the ever blessed and unchangeable Truth, would again distinguish us as a people, and it would again be said of us as of old, "See how these Quakers love one another!"

Were we thus unreservedly to submit to the turnings and overturnings of the Divine Hand upon us, individually and as a people, Truth would rise more and more into dominion in our religious assemblies; messengers of the everlasting gospel would, in the Lord's own time, and according to his own pleasure, be sent forth as of old; judges as at the first and counsellors as at the beginning,

would be known amongst us; our meetings for the transaction of the Discipline would be increasingly weighty and edifying; forward and self confident spirits would stand rebuked in the authority of Truth; the shout of a king would yet be heard in our camp; and He who has hitherto helped us, would still condescend to be to his stripped and peeled people, the Healer of breaches, and the Restorer of paths to dwell in.